

6
THE
GROUNDS
Of Diuinitie,

Plainely discovering the
Mysterics of Christian Religion, pro-
pounded familiarly in diuers Questions and
Answeres: Substantially proued by Scrip-
tures; Expounded faithfully, according to the
Writings of the best Diuines, and euiden-
ly applyed by profitable Vses, for the
*helpe and benefite of the Vn-
learned which desire
Knowledge.*



To the which is prefixed a very profita-
ble Treatise, containing an Exhortation
to the Study of the Word, with sin-
gular directions for the Hearing
and Reading of the same.

By ELNATHAN PARR Minister of the
Word, at *Palgrave in Suffolke.*

. PROV. 3. 13. 14.

*Blessed is the man that findeth wisdom, and the man
that getteth understanding.*

*For the Marchandise thereof is better then the Marchandise
of Silver, and the gaine thereof is better then gold.*

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signe of the Ball. 1614.

THE GRANDS

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TO THE VERTV-
OVS, RELIGIOVS, AND
MOST WORTHY LADY,

the Lady IANE CORNEVVAL-

LEYS, Widdow: Grace and

Peace from God the Father;

through our Lord Ie-

sus Christ.

MADAME,

I Present vnto you these
my weake and homely
labours, being the first
fruits of my paines in
this kinde, humbly desi-
ring that your Ladiship wold vouch-
safe to patronize them. That which
hath emboldened me to dedicate
them to your worthy *Name*, is, Partly

The Epistle Dedicatory.

A minde willing in the best measure I can, to testifie my thankfulness for your many undeserued fauours, whereby I confesse you may iustly challenge more then my Mediocrity can euer performe: Partly, your loue vnfeigned, and sincere profession of the Gospell, (whereby you are an honour to your Degree and Sexe) cleerely euidentenced many wayes, during your abode in *Suffolke*: which, as it is a sweete testimony to your owne breast, that you are beloued of God, and hath made you farre and neere honoured by all such which loue God: so also it hath made mee very confident, that your Ladiship will fauourably accept these my thankfull endeouours. Goe on I humbly beseech you (good Madame) goe on in that good way which you haue chosen: and constantly continue, as a bright
Starre

The Epistle Dedicatory.

Starre, to shine (without waning,
or being eclipsed) to the directing,
confirming, and comforting of
many; as hitherto you haue done.
And, for my part, I shall neuer cease
(among many other) to stand vp
as an humble Suppliant to God;
that you may bee more and more
strengthened in his Grace, and di-
rected by the Eternall Spirit, that
as you haue already, by your zeale
in Religion, prouoked many: so
you may perseuere vnto the end,
in this holy course, and bring on,
and encourage others by your sin-
gular example: Then shall your
Name bee still more honourable
while you liue here, and your ac-
count furthered in the day of our
Lord IESVS. And thus humbly
tendering my best seruice to your
Ladisship, and to the hopefull Gen-
tleman M^r FREDERICKE, your
ioy; (vpon whom I beseech God

The Epistle Dedicatory.

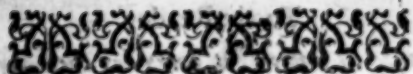
to double the glory of all his Ancestors) and wishing vnto you both, and to your whole family, all temporall and eternall blessings by Iesus Christ;

I humbly take my
leauē, and alway
rest,

*Bound to your Ladiship
to my uttermost in all
Christian duty,*

Elnathan Parr.

To



To the courteous
Reader.

Courteous Reader ; Thou
hast here the fruit of my
sicknesse, whereby in the
beginning of this win-
ter, I was made unfer-
niceable for my publique duty. In this
while, considering that Time is preti-
ous, and the dayes euill, as the Apostle
saith, the Lord put into my heart, to
redeeme the time : whereupon (as God
enabled me to hold vp my head) I looked
ouer my ragged Notes, and scattered pa-
pers. Part of which, after my rude ma-
ner pollished, are here offered vnto thee.
I am not without hope, but that (by the
good hand of God) as I had experience of
the profit of these things, being deliue-
red by liuely voyce : so also the charita-
ble reading of them may much auayle
thee.

To the Reader.

thee. I know that euery day there are many new Bookes set forth; and of this kind not a few: yet in this method, with sound & briefe Propositions of the principall points of Diuinity: euident and infallible proofes: succin^t and perspicuous Explications; and plaine and singly Applications, I haue not obserued any. So that, this, and also the great ignorance of the multitude considered, I doubt not but the Indifferent, will free these my Endeavors from the censure of superfluous, & of writing Iliads (as they say) after Homer. I confesse ingenuously that much of my Explications is drawn from the fountains of other men, both forren Writers, and many our owne worthy Countrey men. So that, as the little Bee, greatly industrious, flieth ouer many a garden and flower, to gather a little honey: so haue I out of many mens gardens, selected and gathered many such choice things, which I iudged might most make for thy benefit. And this can be no Imputation

To the Reader.

putation to mee, in asmuch as the Learned know, that (not to speake of some of the Pen-men of the holy Ghost) both ancient & later writers, haue, to the great benefit of the Church, taken this course: & also because I haue made such things, which I haue receiued from others, so to serue my purpose, either by contraction, addition, exposition, or marshalling into my order: that I may in some sort iustly challenge them as mine owne.

The summe of this my small Labour, (to the which is prefixed an exhortation to the study of the word) is an Exposition of the Description of God, named the Grounds of Diuinitie, expounded & applied, because it propoundeth, proueth, and as a key openeth, & easily unlocketh, the hidden mystery and counsell of God, concerning our saluatiō by Iesus Christ. The Questions and Answers, are familiar and friendly depending. The Explanations, plaine, & for the most part, concise, pointing at some things in a word,
at

To the Reader.

at some in a parenthesis, which to the industrious Reader will be the more advantageous: and for the Uses (which being practised, are the praise & life of knowledge) I have not obserued enery thing, nor so pressed any thing, but that I leaue much more to be gathered and obserued; by such which are accustomed to Meditation. In a word, that which I iudged most profitable, I haue performed for thee.

If thou bee'st learned, as thou needest it not, so I humbly intreate thee to know that I writ it not for thee: yet I barre thee not the reading, but most willingly submit it to thy censure. If thou blame'st the Phrase and Stile, that it is not fluent and round, but ragged and harsh: Truly neither can I commend it. Happily, I haue striven, to be plaine, or at least, hauing no skill in finer cookery, haue dressed it as I was able, after our homely and country fashion for the stomackes of the vnlearned, who rellish and like better,
of

To the Reader.

of that which is plaine and easie, then either learned and deep treatises which they understand not, or such cooked conceits where the cost is greater then the nourishment. Some delight in toys like children; I should then thinke very ill of my selfe, when I should goe about to please their humour, fitter to be purged then norished. Some (& worthily) in regard of their great acuity & iudgement, like nothing (for themselves) but that which transcendeth common capacities: I doe not thinke my selfe able to doe that which might giue them satisfaction. And, in asmuch as there are three fold more which haue but meane knowledge, then which abound, it shall content me, that euen as Golde is common in Rich mens pockets, but Siluer is currant among the common sort; it shall (I say) content me, if, while those of deeper iudgement bee conuersant in the writings of the learned, my Labours may be in the hands of the meaner sort, for
whose

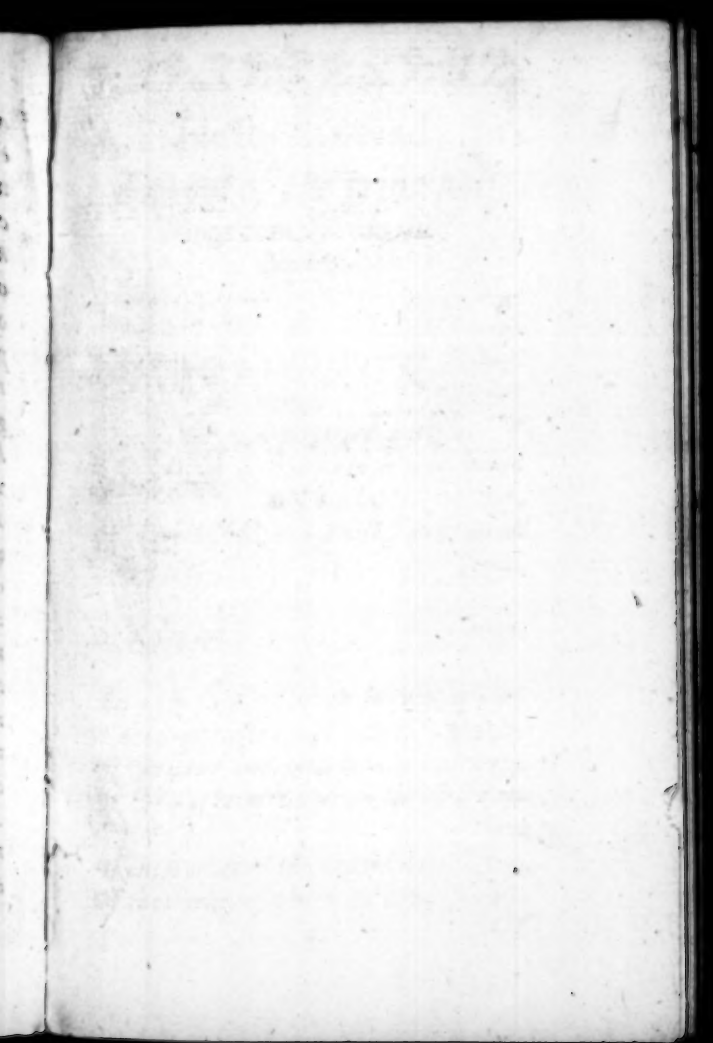
To the Reader.

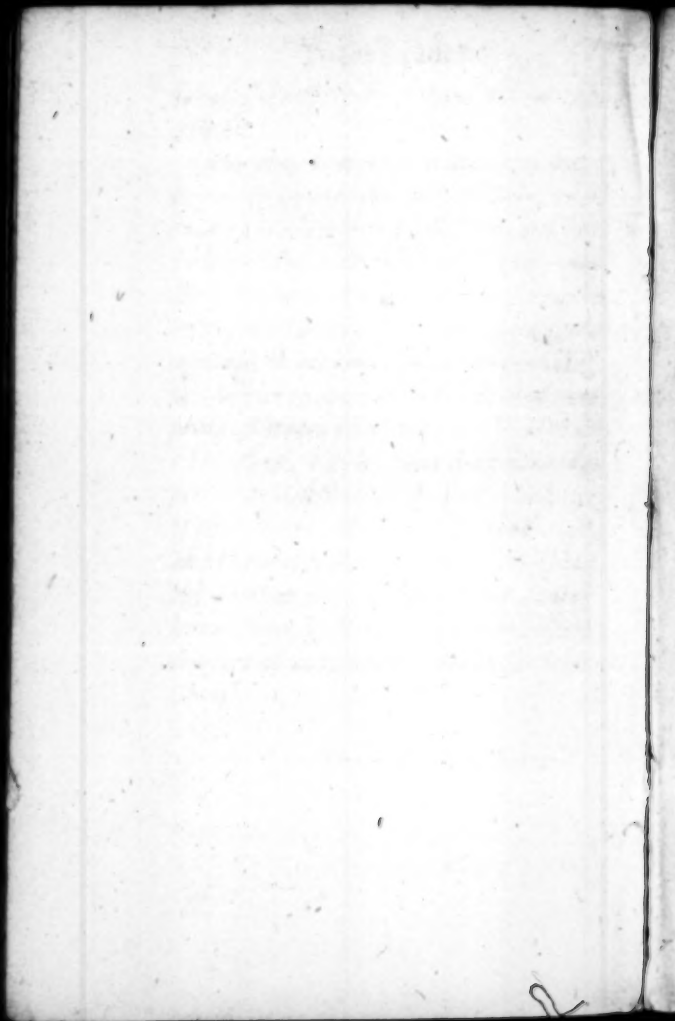
whose sake specially I haue taken this paines.

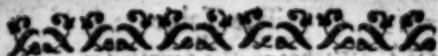
For thee therefore which arte but a beginner I haue laboured. If I may adde to thy knowledge and affection, and be a helper of thy Faith and Ioy; giue thou God the glory: I haue then attained the end of my labors: Reade once, and reade againe; it may bee the second reading wil be more sauory then the first. If thou profitest herein, according as I haue praised for thee, I know thou shalt neuer repent thee. And thus, desiring the helpe of thy prayers, I commend thee to God, and to the word of his Grace, wishing thy farther vp-building in all sauing knowledge, godlinesse, and established comfort of conscience, through Iesus Christ.

Thine in our Christ.

E. P.







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R

O

H

T



I.
A SHORT AND
PLAINE EXHORTATI-
ON TO THE STVDY OF
THE WORD, WITH SEVE-
rall directions for the hearing and
reading of the same, very neces-
sary for these times.

AS the Sun is to the World,
so is the Word of God to
his Church and People, the
light of their liues, the life
of their soules: But as the
Sunne in regard of the commonnesse, is
not duly considered; so the commonnesse
and plenty of the word (a benefite vn-
speakeable) breedes the contempt of it.
Euen as the *Manna* at the first admired,
was afterwards loathed: so doth our cor-
ruption vse the word. When the Lord
strooke *Egypt* with darknesse, then they
vnderstood the benefite of the light; so if
the Lord should deale with vs, sending
B such

such a famine of the word, as the Prophet
 Amos 8. 11 *Amos* speaketh of, we would then acknowledge the plenty of the Gospel to be a happy blessing: For we are brought to the acknowledging of good things, rather by the wanting, then the hauing of them. So the sicke man learneth greatly to account of that health, for the which before his sicknesse he was seldome thankfull; but this is of corruption: and grace must teach vs neuer the lesse to esteeme of the word for the plenty of it, and our liberty in professing it, but so much the more to loue it, and for it to praise our mercifull God in Iesus Christ.

This also we must know, that the more plentifully the *Lord* giueth the means, the more fearefull is our blindnes, & the nearer we are to iudgement, if we make not good vse of It. When *Iohn Baptist* preached repentance, and the kingdome of
 Mat. 3. 10. God, he saith: *Now is the axe laid, &c.* as if he should haue said: Howsoeuer God hath hitherto spared, yet when the Sonne from his fathers bosome shall teach, Hee that heareth not now, shall bee hewen downe, and cast into the fire. How culpable this way our *English* Nation is, is

too too manifest, and what we haue cause to expect for it, I tremble to write.

Wherefore as in the morning when the Sunne ariseth in his strength, we open our doores and windowes to partake of his comfortable brightnesse: so, in as much as the Lord causeth the beames of his glorious Gospell to shine clearly among vs; it is our parts to open our eyes, and to endeaour to be illustrated by the same. Is it not the Commandement, binding all, and to all industry in the searching and study thereof? Ioh. 5. 39
Coloss. 3. 16.

That all are bound, may appeare by these reasons: First, if any might be dispensed with, for not studying in the word; either in regard of the worthinesse of their person, or for the multitude of their busines, then Kings: but not Kings, and *David* is an example; therefore none. Secondly, all parents and children are bound to the knowledge of the word: but all degrees, Deut. 17. 18. 19. orders, and conditions of men, are in these contained: therefore all. Thirdly, the reason of the commandement sheweth it: *In them you hope to haue eternall life.* Iohn 5. 39. But all hope for, and would haue eternall life: ergo. Fourthly, the Scriptures set
B 2 downe

4 *An Exhortation to the*

downe the duties of all men in their severall callings: but these duties we cannot performe, vnlesse wee know them; and know them we cannot without the word. *Ergo.* Fifthly, the Apostle *Peter* writeth thus: *Bee ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you.* But render a reason, and readily we cannot, without the word: therefore all, whether teachers or learners, able or not able to read, are bound to the study of the word. Away then with the figge-leaues of the multitude, who think themselves hereof discharged, either for their worldly businesse, or because they are not booke-learned, or for some such foolish excuse. This also reproveth the Papists, who barre the common people the reading of the Scriptures; fearing least that thereby they should proue Heretickes: But this is a foolish feare; for the Scripture teacheth the contrary; affirming, that the law maketh not wise men simple, but simple men wise; not putting out the eyes of them that see, but giuing light to the eyes. And indeed, their reason is without reason: for the word is a rule; but the rule maketh not the worke wrong, but is

1. Pet. 3. 15.

Psal. 19. 7.
8.

a meanes to right the same. The word is a light; but the light causeth not darknesse, but the absence of the light: So the word causeth not heresies, but the absence of the word: yea, and if they well consider, they shall finde, that not the simple common people, but the learnedest Clarke, priding themselves in their wit, haue beene the brochers of heresies.

As all are bound, so to vse all industry and diligence to know the word: which is expressed in those significant termes & phrases: *Search the Scriptures*, and, *Let the word of Christ dwell in you plentifully*: *Search*, that is, not slightly & ouerly, as many do, not regarding whether they finde or no: but narrowly, & painfully, as *Salomon* expoundeth, by *calling*, *crying*, and *seeking*, as *Pro. 2. 3. 4.* for siluer, and searching, as for treasures: Then shall we vnderstand the feare of the Lord, and finde the knowledge of God. *Let the word of Christ dwell in you*: that is, euen as they that dwell with vs vnder the same roose, are well knowne vnto vs, and wee familiarly conuerse with them: So ought the word to bee, not as a stranger; but as a welcome and wel-knownne guest: *Let it dwell plentifully, or richly*: that is,

euē as euery corner of a rich mans house is fraughted with stufte, so ought we to be full-filled with diuine knowledge: This condemneth those blinde ones, who liue like bruite beasts, that haue no vnderstanding; whose brutish ignorance cannot be but exceeding fearefull: For euē as a house without walles and windowes, and other necessary furniture is accounted forlorne; so that is a very forlorne and naked conscience, which is destitute of the knowledge of the word: And as it is an easie matter to leade the blinde out of the way; so the ignorant are easily lead, and taken in the snares of the Diuell. And this reproveth the negligence of such, who are not carefull to apply themselues with all diligence to the study of the word: our negligence herein being the cause of the barrennesse of knowledge in these plentiful times. If men would bestow that time in the study of the word, which they for the most part bestow, some in hunting and hawking, some in dicing and carding; some in drinking, swilling, and following bad company, some in sloth and idlenesse, thus wisely redeeming the time, then certainly knowledge would abound

bound among vs, as the waters that couer the sea. Euen as in matters of the world, though a man haue neuer so good a Trade; yet without labour and diligence he can doe no good in it: and as the diligent shall beare rule, and stand before Kings, so knowledge shall increase to the diligent, when the negligent shall be vnder darknesse.

*Pro. 12. 14.**Pro. 12. 19.*

There are two principall causes among many, which ought to prouoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but first not to all; but to them which perish, and to them which are naturall, and haue not the spirit: but to them which haue receiued the enlightening spirit, it is otherwise: God, who commanded the light to shine out of darknesse, shining into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ: Secondly, they are difficult, but not alwayes, the Lord more and more scattering the darknesse of the mindes of his elect Children, by his holy spirit. Thirdly, they are difficult, but not all: for in the foundation of the doctrine of saluation, and of faith and

*2. Cor. 4. 3.**1. Cor. 2.**14.**2. Cor. 4. 6.*

Heb. 5.12.
13.14

manners, they are easie and plaine: but some places indeed are wonderfully hard; There is milke for babes: that is easie, and meate for strong men, there is hardnesse. The Ancients of this haue excellently spoken: One saith, The Scriptures are like a mighty riuer, in the which a Lambe may walke safely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in some things like Angels, descending to the capacity of the simplest; and in some things as Angels, transcending the capacity of the learnedest. And againe, In the holy Scriptures some things are open, and some things obscure: those are for our nourishment, these for our exercise: by those our hunger is staied, in these our loathing. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, some land, and some sea, makes both the more esteemed; and in the land, some hilles, and some vallies makes both the more delightfull; and as the Sommer is so much the more welcome, after a hard and stormy Winter: euen so this mixture in the word, maketh both the more pleasing, and continueth the edge
of

of our desire to study : which if it were all alike, would soone be dulled.

These reasons may be rendred why the Lord would haue some things in his word to be thus folded vp in the clouds of obscurity; making (as it were) darknesse their pauillion : First, that we might know, and acknowledge the vnderstanding of the word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would soone appeare, if all things were obuious and easie at the first sight. Thirdly, that we should not vilipend and make light reckoning of the word : for this is our corruption: Proffered kindness, or grace is not esteemed. Fourthly, that impure dogges, and swine may be kept from holy thing. Fifthly, that wee should make high account of the ministry of the word, ordained for the opening and interpreting of the same. Sixthly, to stirre vs vp to prayer, and to continuall diligence and paines in the hearing and reading of it : As matters of great difficulty, are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the diuine Oracles, doe quite giue over the study

Prou. 26.
13.

study of them; like vnto the sluggard, or idle person, who saith; *A Lyon is in the way.* But as generous and noble spirits are not daunted nor dismayed by the dangers of great Enterprises, but rather so much the more inflamed with courage to set vpon them: Euen so the difficulty of holy Scriptures should not abate our paines; but in reason so much the more whet on our diligence: without the which, not only no excellent, but no ordinary comfortable measure of knowledge can be achieved. Is the word difficult? Then it requireth of thee so much the more industry in reading, hearing, conference, meditation and prayer; In which things if we did exercise our selues in a conscionable manner, wee should soone become men of ripe age in these hidden mysteries.

The second reason to excite our paines, is the vility and profite that comes by the word, As *David* said of *Goliath* his sword,
 1. Sam. 21. *There is none to that:* So I may say of this reason, *There is none to this:* For amongst men, whose heart is so hard but profite and gaine will perswade him? But the Scriptures are profitable: *By them we be-
 leue:*

2. Tim. 3.
16.

Hearts: By them wee are converted, and made Ioh. 17. 20.
wise: By them wee are regenerated. By the Rom. 10.
preaching of them wee receive the Holy Ghost. 14.
By them wee are saved, therefore called, Psal. 19. 7.
The words of eternall life, and of saluation. 2. Tim. 3.
 The word is compared to *Light*, to en- 15.
 lighten vs. To *Raine, Snow, and Dew* to 1. Pet. 1.
 make vs fruitfull in good workes. To a 23.
Sword to defend vs. It is a *Key*, to direct Iam. 1. 18.
 vs to Christ, the treasury of all happinesse. Aet. 10. 44.
 It is as *Sucere Milke* to feede vs, and Iam. 1. 21.
 make vs growe: As *Flagons of Wine*, and Luk. 11. 28.
Apples of Paradise to comfort vs. As Ioh. 6. 68.
Salt, to season, purge, cleanse and pre- Aet. 13. 26.
 serue vs. Preferred before *Honey* for Psal. 119.
 sweetnesse, before tryed *Siluer and Gold* 105.
 for price, and inestimable value. What Pto. 6. 23.
 shall I say? The praise and excellency of Deut. 32. 2
 the Scriptures, exceedeth all the praise Esay 55.
 and commendation that can be given vn- 10. 11.
 to them. If I had the tongue of Angels, Eph. 6. 17.
 I could not expresse it, but must be com- 1. Pet. 2. 2.
 pelled to say, as the Apostle in another Cant. 2. 5.
 place: *O the deepnesse of the riches of the* Mat. 5. 13.
wisdom of God, and of his word! Psal. 19.
 Is any 10.
 thing then so profitable as this? O what Psal. 12. 7.
 a bale, flauish and foolish nature haue Psal. 119.
 we, which runne and hunt after the fea- 72.
 thers

thers of the world, neglecting the true & certaine treasures of the word. *You have a sure word of the Prophets, to the which you do well if you take heed, &c.* Yea, if we study in the word, we have the Angels follow. Students, searching, enquiring, and desiring to behold the things that are revealed to us by the preaching of the Gospell;

1. Pet. 1. 10.

11. 12.

Ephes. 3. 10.

But some percase, will, thus object: The word of God is to be studied we confesse; but how shall we know that those Scriptures are the word of God?

That the Scriptures contained in the old and new Testament, are the word of the living God, may appeare,

either by *Testimonies,*
or
other Reasons.

The testimonies are either *Divine,*
or
Humane.

The testimonies di- *God, speaking in the*
vine, confirming this *word:* or of
truth, are either of *The holy Ghost speak-*
ing in the consci-
ence.

1. Cor. 2.

13.

2. Tim. 3.

16.

2. Pet. 1. 21.

God so witnesseth in his word: and what more

more ordinary in the Prophets, then *This*
saith the Lord? as *Zacharie* also, *He spake by*
the mouth of his holy Prophets, which have Luk. 1. 70.
been since the world began.

The Holy Ghost beareth this witnesse
 vnto the consciences of the elect: And this
 testimony is that inward force and effica-
 cy of the holy spirit, by the which wee
 feele our hearts moued, bowed, and per-
 swaded to beleeue the word. *Hee that* 1. Cor. 2.
beleeueth, hath the witnesse in himselfe, 10. 11. 12.
 This testimony (next to the voyce of 1. Ioh. 2. 20.
 God speaking in the Scriptures, who in- 27.
 deed is onely a sufficient witnesse to him- 1. Ioh. 5. 10
 selfe) is to be preferred before all other
 testimonies and arguments whatsoever.
 But this must be remembred, that this
 witnesse of the Spirit in the heart, serueth
 not to confirme doctrines, and to confute
 aduersaries: but onely, that euery one for
 himselfe by this witnesse might be cer-
 taine in his very conscience, that the holy
 Scriptures are of God. In this the consci-
 ence resteth, and is satisfied: and it ari-
 seth, and is wrought in our hearts, by
 the word read, heard, meditated vpon,
 and translated to the vse of faith and life:
 as, *If any man will do his will (saith Christ) he* 1. Ioh. 7. 17.

shall

shall know of the doctrine, whether it be of God,
or whether I speake of my self.

The humane testimo-
nies are either of the } Church,
or of
The enemies of the
Church.

The perpetuall consent of the Church,
& of all the people of God, in receiving,
embracing, and conseruing the word of
God, so many ages, notwithstanding their
diuerfity and disparity of mindes and
iudgements; argueth no lesse then a di-
uine authority in the word.

The enemies are either } Iewes,
or
Heathen.

The Iewes acknowledge the bookes
of *Moses*, and the Prophets, to be giuen
by diuine inspiration. And among the
Heathen, when *Ptolomy* the King of *E-*
gypt demanded why Heathen Authors in
their writings, make no mention of the
bookes of Scripture: one made answer;
Because they were diuine; and that God
the author of them, was reuenged of all
those that presumed to touch them, as *Io-*
sephus and *Eusebius* report.

The other reasons may be drawne, first
from

from the antiquity of them, being of all writings the most ancient: *Moses* the first Pen-man of holy Writ, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine euent & accomplishing of the diuers prophecies, which neither by naturall causes, nor by the wit of man, could euer haue been foretold. Thirdly, from the miracles which Satan neuer could bring to passe. Fourthly, from the matter of them, containing the whole, pure and perfect law of God; and describing such a meanes of saluation, which both agreeth to the glory and perfect Iustice of God, and satisfieth the conscience. Fifthly, from the maiesty of them, which shineth euen through the humility and simplicity of the phrase. Sixthly, from the inuincible firmity and continuance of them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Seuenthly, from the beautifull harmony, and admirable consent of all the parts of the doctrine contained therein. Eighthly, from the force of them in the mindes of men, effecting, mouing, conuerting and transforming

vs into new men, and kindling a liuely consolation in our mindes in the day of tryall, as appeared in the Martyrs. Ninthly, from the irreconcileable hatred of Satan and his complices, tyrants, persecutors, and all prophane men, against the Scriptures, more then any other Bookes. Tenthly, from the vengeance of God vpon the contemners, blasphemers and enemies of the word. It were almost insioite to reckon all that might be said herein: all which are good, iointly and seuerally considered, to confirme vnto vs the authority of the Scriptures, and to conuince the consciences of all them, which in the vanity and wickednesse of their hearts, shall any way call them into question.

Wherefore it appeareth (and nothing can be said to the contrary) that all are bound with all diligence, to study in the word of God.

Two principall parts of our study in the word, are the Reading, and the Hearing of it. All then must giue all diligence to heare and read the Scriptures.

And because things good in themselves, through bad and negligent vsage, become oft-times vnprofitable and hurtfull vnto

is, therefore the Apostle Paul prayeth and
exhorteth, that *the Word dwell in us in all
wisdom.* Colof. 3. 16

That wee ought wisely to heare the
word preached, appeareth by our Sau-
our himselfe in his monitions to his Apo-
stles and Disciples: *Heare and vnderstand.
Take heed what you heare: Take heed how you
heare.*

Mat. 15. 10

Mark. 4. 24

Luke 8. 18.

Vnto this wise hearing, three things
are necessary: First, something is to bee
done before we heare. Secondly, some-
thing in the hearing. Thirdly, something
when we haue heard.

That which is to be done before wee
heare, is called *Preparation*; which consi-
steth in the auoiding of some things, and
in the doing of other some.

Those things which are to be auoided,
may be reduced to these fve heads: The
first is *Intemperance*: in riotous eating and
drinking, & pampering the body; where-
by we are made vnfit for the exercises of
the word: the body being then more apt
to sleepe then to heare. Full bellies (for
the most part) haue empty soules; and
therefore our Saviour Christ monished
his Apostles to *beware of surfeiting and*

Luk. 21. 34 *drunkennesse, which oppresse the heart.*

Gen. 22. 5. The second is *Distracting cares of the world*: these must be banished out of our minds when we come to heare the word: As *Abraham*, when he went to sacrifice his sonne vpon the mount, left his Affe and Seruants at the foote of the hill: Euen so, when we come to the holy hill of God with the Congregation, we must put off, and abandon all our owne thoughts, words and seruile labours: For as thornes choke the Corne, so will these the word, as our Sauour teacheth.

The third is *Preiudice* against the person of the Teacher: for when the person is once distasted, we relish not his doctrine, though neuer so good. So *Abab* could not abide *Micajah*; and therefore would not endure his teaching and admonitions.

The fourth is *Pride* for some measure of knowledge receiued: As many will say, they know as much as the Preacher can tell them. It may be they doe: But doe they practise it? Such must know; first, that preaching is not onely to teach men that which they know not, but also to stirre them vp to practise that which they

they know: not so much ordained to informe the judgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He fillt the hungry with good things; but the rich he sendeth empty away.*

The fifth is *Carnall security*: when we come to the hearing of the word with a resolution, that speake the Lord what he will; and cry the seruants of God against our sinnes, as long and as loud as they will, yet we will do as we list. For many by this meanes come into the congregation, as the vncleane beasts into the Arke; they come in vncleane, and goe out vncleane. Well, this of all other is most fearefull, and the high way to a reprobate minde.

Rom. I. 28
2. Thes. 2.
10. 11.

These especially, and so all other finnes must be carefully auoided, and vnseignedly repented of: *For wisdom entreteth not in to a defiled soule.* And as the eye, if it be euill affected, cannot discern the object; so the minde infected, and the conscience polluted with these and the like sinnes, cannot possibly vnderstand the things of God: Sathan by these meanes stealing out of our hearts the pretious seed

Wisd. 1. 4.

of the good word of God.

Those things which are to be performed before the hearing of the word, are especially two. The first is prayer. If wee must pray before the receiuing of our bodily meate, much more before this heavenly food of our soules. And in our prayers wee must commend our Teachers and our selues vnto the Lord. For our Teachers we are to pray for three things: First, that their lippes may preserve knowledge. Secondly, that they may be faithfull in deliuering the whole counsell of God vnto vs. And thirdly, that they may powerfully and wisely speake to our consciences.

For our selues also we are to pray for three things: First, for the pardon of our sinnes. Secondly, that our minde may be opened to vaderstand. Thirdly, that our hearts and affections may be sanctified to obey the holy word. For oftentimes we do not that we know to be best; but that vnto which our affections carry vs. An honest and a good heart is a notable signe of Gods Spirit.

The second thing to be done, is timely and seasonable resorting, with the rest of
Gods

Gods people, to the house of God. Negligent comming, that is when we come one stragling after another; howsoever it be ordinary almost in all places, yet it argueth a grosse carelesnesse and neglect, if not contempt of the worship of God. If our loue vnto the word should be measured hereby, it would soone appeare to bee a great deale lesse then our loue to Faires, Markets, Feasts and merry-meetings, as they call them, vnto the which we will be sure to come with the first. O that wee had but halfe the care to come to the market and feast of our soules, which is the mystery of the word! Why should we not bee like to *Peter* and *Iohn* in striving to out-run one another to the house of God, as they to the Sepulchre of Christ? *Iohn. 10. 4.*

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law: And *Cornelius* and his household were all ready waiting for *Peter*, to heare the word. And the people pressed vpon Christ to heare him. The forwardnesse of these is for our imitation. *Nehem. 8.*
Act. 10. 33
Luk. 5. 1.

In hearing, three things are requisite: first, Attention; second, Intention; third,

Retention : The 1. ordereth the body, the 2. the vnderstanding, the third the memory : Attention is, when the whole body, but specially the eare, and the eie are reuerently composed to heare the word. Of the eare we reade, *Be more neere to heare.* Of the eye, *The eies of all that were in the Synagogue were fastned on him,* that is, on Christ, when he began to teach them. Of the reuerent carriage of the whole body *Constantine the Great* may be an example, who as *Eusebius* reports, though he were the most noble Emperour that yet the world hath seene, for the most part would stand at the preaching of the word, and not sit downe, though admonished of his Nobles. *Maria* also is an example hereof. Wherefore, to sleepe, to talke, to reade, to gaze vp and down in euery corner, which is the marke of a foole, as *Salomon* teacheth, are specially to be auoyded. So also departing out of the Congregation, without iust and reasonable cause; as the people stayed for *Zacharie*, though in regard of the vision hee held them very long : Euen so should we stay with reuerence, till the Congregation be dismissed with the blessing of God. More reuerence

rence then must bee of a great many pra-
 ctised in hearing. If *Paul* will haue wo-
 men reuerently to behaue themselves in
 the congregation, because of the Angels;
 much more ought all, both men and wo-
 men, behaue themselves reuerently; be-
 cause of the presence of God, who is the
 Lord both of men and Angells: of the
 which his presence we haue his promise, Mat. 18. 20.
 and therefore *David* called the meeting
 the saints in his time the presence of God.
 As therfore *Jacob* was stricken with great Psal. 43. 2.
 reuerence for the vision which hee had at
Bethel, & said, *How feareful is this place? this*
is none other but the house of God, this is the
gate of heauen: so should wee esteeme of
 the assemblies of the children of GOD;
 worshipping in feare, as *David*; remem- Psal. 117.
 bring we are present before God himself,
 as *Cornelius*. The second is Intention, and
 this is of the mind, when wee diligently
 marke those things which are taught. For
 if our thoughts wander, and bee not bent Acts 10. 33
 on the things spoken, we heare without
 profite. Euen as wee see by experience;
 that in a deep meditation, though our eies
 be fixed vpon some certaine object, yet we
 smally regard it: so, if the minde bee not
 present

present aswel as the body, all is to no purpose, For this is to be like the Iewes, who honoured God with their lippes, but their hearts were farre from him. Wherefore heere is required; that wee suffer not our hearts to wander; but that we call home all the powers of body and soule to this holy businesse; not onely marking some words, and sentences, but the Booke, the Text, the Parts, the Doctrines, the Proofs, and the Vsés. This is Intention, and this is commaunded to the Church: *Heare O daughter, and consider, incline, &c.* And, *Causethine eare to hearken, and incline thine heart to wisdom and understanding.* The third is Retention, and this is of the memory; when we lay vp the word of God in the heart, as the virgin *Marié*, the sayings concerning Christ: Not so to lay it vp, as the euill seruant the talent, neuer to vse it; but as *Ioseph* in the yeares of plenty, laied vp corne for reliefe against the yeares of famine; so should wee store vp the word, that wee may haue it ready for our vse vpon all occasions offered. And this is noted to bee the property of good ground; *To keepe the word.* But many are like to siues, or broken vessels, into which what-

whatsoever is poured, is lost. That bodie
thrueth not, where the stomacke wanteth
a retentive faculty to keepe the meat
till it be digested: Even so, all the hearing
in the world profiteth not, if wee be not
carefull to remember it. Wherefore, as a
man having receiued a pretious iewel ca-
steth it not at his heeles, but layeth it vp
charily vnder locke and key: so should
wee lay vp the word which wee haue re-
ceiued. The word is a well of life; but (as
Isaiah well) it is very deepe: Preaching
is the drawing of this water; our hearing
the fetching of it: But as wee goe not to
the riuer for water to spill it by the way;
so if we spill and loose the word wee haue
receiued, what profite shall wee haue?
And because we are nimble to apprehend,
and strong to retaine euill things; but
slow, and weake to good things; we must
earnestly pray and entreate the Lord, to
sanctifie, and to strengthen our memo-
ries, that that which we haue once heard,
we may often remember, to the benefite
of our soules; *Amen.*

That which is to be done after we haue
heard, is *Meditation*, the very life of our
Hearing and Reading; and it is a reuol-
uing

uing in our mindes, and a repeating againe those things which wee heare and read: without the which, I dare bee bold to say, that neuer any did, or shall profite in the study of the Word: This meditation is either with God or man: Meditation with God, is either when we giue thanks, or pray, concerning things heard or read, When thou hast heard, praise God for it, and pray that by the finger of his Spirit it may be written in thy heart; and that thou maist finde in thy selfe, the liuely formes of the doctrines deliuered: It is a good degree of profiting by the Word, when we can conclude the things we heare and reade in the forme of a prayer.

Meditation with Man; is, either with our selues, or others.

With our selues, when wee make triall what we can remember of that wee heare and reade: and heere wee must not stay, but proceed to the heart and conscience, and examine them vpon every point wee haue heard. As if thou hast heard that which before thou knewest not: blesse God, and labour to bee more confirmed in the truth. If any thing hath bene reprobued, that either thou art guilty,

ry, or not guilty: If guilty, blesse God that thou art admonished of thy fault, and from hence make thy rise to repentance: If thou beest not guilty, praise God, for preserving thee from such finnes, so condemned in his word: If thou hast heard a reuery, or good duety commended, then either thou hast not practised it, or thou hast: If not, beginne heere in the name of God; if thou hast, praise God for such grace, and let such exhortations encourage thee to proceed in wel-doing.

Meditation with others; is, when either with our family, or with any other of the godly brethren, we do ruerently and discretely confesse of the things delineated. The benefite heereof must needs be great; for as two eyes see more then one; so when wee meete to confesse of that which we haue heard, that which one forgetteth, another may remember; and that which is not well vnderstood by one; is, it may bee, better marked by another. The two Disciples thus conferring, had their vnderstanding opened: And the men of Berea their faith confirmed: And this is wisely to heare: The Lord blesse al his people with this grace for Christs sake. *Amen.*

Thus

Thus much concerning wisdom in hearing the Word: Now followeth to be declared, how wee should read the holy Scriptures wisely.

That we are wisely to reade, teacheth *Mat. 24. 35.* our Sauour, *Let him that readeth consider:* and wee finde by other experience, that our affaires vndertaken rashly, and without due consideration, succeed not.

That we may reade wisely, three things are necessary: 1. *Reuerence*: 2. *Order*: 3. *Iudgement*.

First, *Reuerence* is required in our reading of the Holy Scriptures; both in regard of the Maiesty of the Authour of them, which is the liuing God; and also in regard of the worthinesse, and weightinesse of the contents, and matter of them: which is the hidden, and great mystery of godlinesse, concerning Iesus Christ, and eternall life: The summe of the word of the Lord, is, *The word, the Lord*: In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoever.

Therefore when thou takest thy Bible, remember the Lord whose word it is; and sanctifie thy exercise therein, with a godly

ly and deuout prayer, for leaue; and for an vnderstanding heart: yea, as *Moses* at the setting forward of the Arke, and at the resting of it deuoutly prayed. So Numb. 10. whensoever thou readeſt, begin and end; 35. 36.

open and ſhut thy booke with prayer: For as they which come to the Lords Table, and eate and drinke vnworthily, and irreuerently, eate and drinke their owne iudgement, not conſidering the Lords Body. So they which come irreuerently 1. Cor. 11. to the reading of the Scriptures, as to the 19.

reading of any prophane or common booke, reade to their owne iudgement for not conſidering the Lords Booke. As wereade that the Lord commanded *Moses* to put off his ſhooes, when hee drew neare the burning Buſh; *because the ground* Exod. 3. 5.

whereon hee ſtoode was holy ground. So when wee drawe neare to the Lord, in offering to reade his word; hee commaundeth vs to put on holy and reuerent affections, becauſe the Booke wee reade, is a holie Booke. For, which way ſoeuer we turne or caſt our eyes: in euery leaſe and page thereof, the holy and reuerent name of the Lord is engraueu. As *Peter* therefore writeth of ſpeaking, *If any man ſpeake, let him*

1. Pet. 4. 11 *him talke as the word of God*: So may I say;
 if any reade, let him reade, as the words of
 God. For as many thousands of the *Beth-*
shemites were sore punished for their irre-
 1. Sa. 6. 19 uerent gazing vpon the Arke: as we reade
 1. Ch. 13. 10 also of *Nazab*: So verily, the iust Lord
 striketh many Readers with blindnes and
 hardnes of heart, for irreuerent vlsage of
 his holy Scriptures. When thou readeest
 therefore, be reuerent, and pray. Pray;
 Iames 1. 5. for this is the way to obtaine wisdom:
 Luke 11. 13 and to obtaine the Spirite: which spirit,
 Iohn 18. 13 leadeth in to the knowledge and practise
 of all trueth: and which revealeth vnto
 1. Cor. 2. 10 vs the hidden things of God: Vse reue-
 Prou. 1. 7. nce also: *For the feare of God is the begin-*
 ning of wisdom: And the secret of the
 Lord is revealed to them which feare him;
 and his couenant to giue them vnderstan-
 Pf. 25. 14. ding: The Lord put in our hearts this
 feare for Christs sake, Amen.

The second thing required in the rea-
 ding of the word is Order; and Methode;
 which is a great furtherance of know-
 ledge, and a singular helpe of memorie.
 An army disfranked in and out of battell a-
 ray neuer getteth the victory: so neither
 doth disorderly and confused reading, get
 any

any great measure of grounded knowledge.

As Saint *Luke* wrote the Gospel in an orderly manner from point to point: so wee are to reade the word, in an orderly manner going forward from point to point. Memorable is the example of one *Alphonſus*, a King of *Spain*; who, notwithstanding the affaires of his kingdom, read ouer the Bible foureteene times in order, with certaine Commentaries vpon the same: As his diligence is here very commendable, and for our imitation; so also this: He read in order. If therefore I were worthy to giue directions this way, I would thus aduise: First, what booke soeuer we take to read, to begin at the beginning, and so to continue reading till we come to the end of it. And thus shall wee carry the summe and the drift of the History and argument before vs; of which in a great part, they which read now a Chapter in one booke, now a lease in another, must needs be ignorant. Such simple readers I may liken to those simple women, which are alwayes reading, but are neuer able to come to any sound knowledge of the truth; For as he

that

Lnke 1. 3.

1. Tim 3.7

that goeth but an easie pace in the right way, speedeth his journey faster then he that maketh more haste in a wrong way: Euen so a little read in good order, aduantage the knowledge more then greater paines, if it bee confused. Secondly, I would aduise, that in our reading we beginne first with the easiest and playnest Bookes, as the history of Christ, set down by the Euangelists, and the Booke of *Genesis*: Then to reade the Epistles, first the shortest, as the Epistles to the *Phillipians*, *Colossians*, the first and second to the *Thessalonians*: then the Epistles to the *Galatians*, and to the *Romans*, which last Epistle is called of some, the Key of the Bible. And when wee haue tryed our selues in these, then to beginne the Bible, and to reade it through: For euen as in Trades there are some things more easie, to the which the apprentice is applied; and afterwards, as hee groweth in capacitie, hee is taught the harder and more secret things of his mystery: so in the scriptures, there are some things easie and familiar for learners, and beginners, as milk for babes: and there are other things, hard and obscure, which it is not safe to meddle

doe withall, till wee haue our senses well exercised in the word.

The third thing required in wise reading; is Iudgement and Discretion; by the which, first wee make choice of a fit time to read: secondly, discern the right sense and meaning of that wee read; and thirdly; apply and make the right vse of our reading.

Iudgement is requisite; for a wise man ministreth all his affaires with iudgement: and euery thing is beautifull in his time. Therefore the time is specially to be regarded. All time is not to bee spent this way. For our callings must carefully be followed; neither is all the time to be taken vp in our callings, but some time is to be spared for reading, prayer, and meditation: One of these may not hinder an other, which must needs come to passe without Iudgement. *David* and *Daniel* obserued prayer thrice a day; and they that feare God, will so diuide their times, that at the least once a day they will read a chapter or two in the Bible; and because of the sluggishnesse of our nature, soone weary of good things: it were good to taske our selues; and when it so falls out

D

that

that we are constrained vpon extraordinary occasion, to leaue our taske vnperformed one day, then to double our paines and diligence the next time, rising the earlier, and working the harder in our callings, that we may redeeme that time without any losse.

To *Theodosius* the second Emperour of that name, is reported to haue written our the Bookes of the New Testament with his owne hand, accounting it a speciall lewell; and out of it hee read euery day, praying with his wife and sisters, and singing of Psalmes. And it was that famous Eunuches practise, as we may gather out of the eight chapter of the *Acts*, I reade of another Emperour of *Rome*, who was wont to account that day lost, in the which he had not bestowed a benefit vpon some of his subiects: So we may well reckon that day among our losses, in the which wee reade not, or meditate not of something in the word. But foolish men thus object; I haue no leisure, by reason of vrgency and multitude of busines. To such a one I answer: Is any businesse more vrgent then this? *Martha* is troubled indeede about many things; but this one thing

thing is necessary : namely, the knowledge of God by his word. Againe, Thou wilt spare a time to eate and sleepe, why not then to read? *Iob* esteemed the words of God, more then his appointed food : If our loue were such to the word, wee *Iob. 23. 12.* would rather spare the times of our eating, then of our reading; as *Isaac* spared the meate out of his belly to buy the blessing. Hath the body neede of nourishment, and hath not the soule much more? *Gen. 25. 30.* Now the bread of the soule is the word of *&c.*

God. O Lord giue vs euermore of this bread, *Amen.*

Judgement also is requisite in reading, that wee may vnderstand the meaning of the Holy Ghost: For the word of God is not in the letters and leaues, but in the meaning and sence, as some of the Antients haue spoken; yea, one of them saith: that the word of God foolishly vnderstood, is not the word of God. Our Sauiour Christ hauing oftentimes to deale with the learned Scribes and Pharisees, *Mat. 22. 3.* and with the Sadduces, asketh thus: *Hauē & 19. 14. & 21. 16. 42.* you neuer read? and, *Did you neuer read? and & 22. 31.* You erre, not knowing the Scriptures. And *Mark. 12. 24.* yet these Scribes did so diligently reade

the Scriptures, that they numbred the letters and words: but they read without iudgement; not discerning, nor searching into the heart of the sence, but staying in the barke of the letter. Thus to read is vnprofitable. And here, as we must be carefull to finde the meaning, that we may not read as children; so also we must take heed, that we feigne not a meaning of our owne, and thrust it vpon the word; lest we proue Heretickes. Therefore the right, true, and fit sence is to bee sought out: which of one place can be but one: And that must be, not according as we thinke; (for no Scripture is of priuate interpretation,) but according to the Scriptures, which are the onely best expounders of themselues. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are especially these: First, a due and learned considering of the originall Tongue, in the which the Scripture is written. Secondly, a diligent marking of that which goeth before, and that which followeth. Thirdly, a wise comparing together, the place in hand, with other places, both like and vnlike. Fourthly, a heedfull examining of the sence

2. Pet. I. 20

sence arising, with the Analogy of faith; that is, with the doctrine contained in the Apostles Creed, so called, the Lords Prayer, and the ten Commandements, which are a short summe of the whole Bible. Fifthly, conference with the learned Interpreters. Sixthly, seruent prayer to God for vnderstanding: for as wee cannot see the Sunne without his owne light; so we cannot see the wonders of the word, vnlesse the Lord manifest them vnto vs by his Spirit.

The third thing that is to be done, that wee may read in iudgement, is *Application*, to make vse of that wee attaine vnto by reading, in the reforming of our liues. Many esteeme highly of the tree of knowledge, with *Eue*; but they regard not the tree of life: when as the very life of our knowledge consisteth in the practise of that which we know. As it is said of Hearers, so it is true of Readers.

Not the readers of the word, but the doers shall be iustificd. And, *These things if you know them, happy are you if you doe them.* Nay, he that knoweth, and doth not, shall bee the more beaten, and is guilty of the more sin. As therefore wise men labour to make

Ioh. 13. 17.

Iam. 4. 17.

38 *An Exhortation to the Hearing, &c.*
 profite of all things they deale with: so
 we should propound this end to our selues
 in all our reading, that it may be profitable
 to teach, to improue, to correct, and to in-
 struct vs in all righteousness, that we may
 become absolute and perfect in all good
 workes. Some read onely to this end, that
 they may know more then they did; and
 this is vanity: Some that they may bee
 knowne to know more; and this is pride:
 Some to make a gaine of their know-
 ledge; and this is filthy lucre: Some to e-
 difie others; and this is charity: Some to
 edifie themselves, and this is Christian
 prudence: such like words hath one of
 the Antients. Another saith thus: Then is
 our reading to be commended, when we
 turne the words into workes, And againe,
 the Scriptures are Gods Epistle written
 to men, to the end they should liue well:

Reuel. 1. 3. *And the Holy Ghost better then all; Bles-
 sed is he that readeth, and they that heare the
 words of this prophesie, and keepe those things
 which are written therein. Amen.*

*Now to God onely wise, be honour
 and praise for euermore.*
 1. Tim. 1. 17. *Amen, Amen.*



THE GROVND Of Diuinitie.

The prime and chiefeſt place of Diuinity
is concerning God, *Hee that cometh to* Heb. 11.6.
God, muſt beleene that God is, and that hee
is a rewarder of them which ſeek him:
and this is life eternall, that they know thee Iohn 17.3.
the onely very God, and him whom thou haſt
ſent IESVS CHRIST.

QUESTION.

How may we come to the ſound
knowledge of God?

Anſ. The beſt meanes
to attaine ſuch knowledge *Eſay 8. 20.*
is by the holy Scriptures. *Iohn 5. 39.*

Explication. The know-
ledge of God is either Naturall or Re-
uealed: That which is Naturall is either
by the notions imprinted in euery mans

Rom. I. 19
20.

1. Tim. 6.
16.

1. Cor. 8. 1.

minde, whereby the conscience is convinced; or by the consideration of the creatures: which naturall knowledge is insufficient to saluation, though sufficient to leaue vs without excuse: The Reuealed Knowledge is that which is attained by the word of God; who, though he dwell in the Light, which none can attaine vnto, yet hath therein reuealed himselfe so farre as he saw fit for vs to vnderstand: This knowledge, beyond comparison, is far more excellent then the naturall, & is sufficient to saluation in regard of knowledge, but not in regard of working or effecting it, which onely is by the holy Spirit, making this knowledge effectuell to syncre faith, loue, feare, obedience, &c.

Quest. What are the holy Scriptures?

Ans. The holy Scriptures are all those bookes of the old and new Testament, by the direction and inspiration of the Holy Ghost, written, or approued by the Prophets and Apostles.

Explic. These are the writings of the Prophets which are contained in the Hebrew Canon of the old Testament: Those the writings of the Apostles, which

which are contained in the Greeke Ca-
nion of the Jew. But all those bookes
blatly contained in our Bibles, from the
end of the small Prophets to the Gospell
of Saint Matthew, together with the
prayer of Manasses, are called Apocry-
pha, that is hidden, which though they
contain many wholesome things, and soz
many ages have bene read in the Church;
yet are to be distinguished from the other,
being neither equall in authozity, nor of
any moze credit, then as they agree with
them.

They are called the Scriptures, that
is the Writings, in regard of their super-
eminent excellency, being vnto all other
Writings, as the Sunne vnto the lesser
Starrs: both in regard of their pærelesse
wozth, and also, because that all other
bookes obtaine a degree of woorthinesse,
according as they moze or lesse accord
with them: They are called Holy, be-
cause of the Authour, which is God; be-
cause of the Wen-men, which were holy
then; because of the matter, which is the
holy Will and Counsell of God; because
of the vse to make vs holy and perfect in
all good woorkes.

It

It pleased God that the heavenly doctrine should be written, both that it might be the better conveyed unto succeeding posterities, and also that it might bee the safer preserved from corruption, thereby being an infallible standard for the examining and determining of all doctrines and opinions which should arise: If the worship of God, and the doctrine of salvation hath bene mercifulously depraved, now it is written; what, think we, would it have bene, if it never had bene written.

Vse Whosoever then desires the true and sound knowledge of God, are to be admonished to procure themselves Bibles, and diligently to reade in them, or if they cannot reade, to heare others; that they may fetch euen from the fountaine it selfe the doctrine of salvation: and also that they may euen discern the booke wherein the same is infallibly contained. For though it be possible for a man to be saved (holding the summe of the heavenly doctrine) without the distinct knowledge of the severall booke: yet it is the duty of all Christian men and women, so farre as they haue meanes, and are capable of it, to endeuour to attaine to the

the Historiall knowledge of the Bible, and bookes Canonically therein contained: first, that they may with all thankfulness, honour the holy Scriptures above all other writings: Secondly, that they may make the best profite of the Preaching of the Word, which they cannot doe, who, when Authorities are alleged, and places quoted, are not able to distinguish the worth of the authority, as whether it bee Divine or Humane: Thirdly, so, the more certainty of their faith, when they can themselves find and examine by the holy Scriptures those things which are Preached: In which regard the men of Berea are commended as an example unto vs. For all doctrines of men are to bee examined by the Scriptures, and no further to be credited then they have warrant from the same: This condemnes them which are negligent this way, which negligence is (by too well knowne experience) found to bee the cause that after long Preaching, many remaine very grossly ignorant.

Act 17.10.

11.

Q. What doe you meane by this word Testament?

Ans. By Testament I vnderstand the ynchangeable

Gen. 17.1. ynchangeable Couenant betweene God
 2.7.9. and man, concerning the mercy of God
 Ier.31.1. by Christ to man; and mans obedience to
 31.31. God.
 2Cor.6.18

Q. You say that the holy Scriptures, are the Bookes of the Old and New Testament: Are there then two Testaments?

Ans. I belecue that the Testament or Couenant of God, is but one in regard of Substance; though in regard of Circumstance it be said, that there are two.

Gal. 4.14.

Expli. The Doctrine of Grace offering to men, in the name of God, saluation, and binding man to obedience and thankfulness to God, is called, in regard of the forme of conuention & agreement betweene God and man, a Couenant, and in regard of the manner of confirming it, a Testament; being in many things like a Testament: For, first, as in a Testament or last Will, the Testators minde is declared; so is the will of God in his word: Secondly, as in a Will, so here is a Testator, which is Christ: a Legacie, which is eternall life: Heires, which are the Elect: an instrument and Writing, which are the Scriptures: and Seales, which are the Sacraments:

Third.

Thirdly and principally, as a Testament is in force by the death of the Testator; so the Couenant of God is ratified by the death of Christ. Heb. 9. 16. 17.

This Couenant is, and hath bene alwaies one and the same; to Abraham and the Elect before Christ, the same that it is to vs, for all are saved by Christ; they by him to come, we by him come in the flesh: But because God in his manifold wisdom, otherwise propounded it to the fathers, otherwise to vs: Euen as a Physitian administred after one manner to a child, after an other to a man growne, for the diuersitie of their age and temperment: therefore it is said to be double: God bringing them and vs after a diuers manner to the knowledge of saluation by his Sonne Christ: For before the coming of Christ, the manner of the Couenant, to the fathers, was darke, burdensome and costly; they being gouerned and tutored by the ministry of the Law, a seuerer Schoole maister, vnder hard conditions, as the yoke of many & diuers Ceremonies to be abolished, and the burden of the Curse: and hence it is called Old: but vnto vs all things are altered Gal. 3. 24. Heb. 10. 10. Gal. 3. 10.

Act. 13. 38.
39.

Heb. 8. 6. 7.
8. 9. 10. 11.

2. Cor. 3. 7.
8. 9.

ter a more plaine; easie and free manner,
without the same strict exaction of the law
of obedience to be performed in our diuine
persons: the grieuous burden of the Curse,
and the intollerable yoke of Ceremonies
being remoued from our neckes by the
preaching of the Gospell: and for this it
is called New: Therefore Saint Augu-
stine said, that the new Testament was
hidden in the Old, and the Old manife-
sted in the New: Wherefore when you
read in the Scriptures, that the old Te-
stament was but for a time, and to be a-
bolished, &c. and that the new is better,
and such like; vnderstand this oppositi-
on and abolition, not in the books: for
the books of the old Testament are the
word of God, which abideth for ever, not
in the substance or matter, but in regard
of circumstances afore spoken.
Notwithstanding this, the Law it
selfe, or Decalogue, which by a figure is
sometimes called the Couenant, must be
holden to be a diuers kinde of doctrine
from the Gospell, and bringing forth (in
respect of vs) contrary effects: and the
Gospell not to be a new Law, differing
from the old, onely by a further degree of
perfection,

perfection; or by addition of Councils; as the Papists teach.

Vse 1. Remember, that to be in covenant with God, is the fountaine of all thy happiness; which Covenant the Law is not: but it is the Copy (as it were) of the Articles & points agreed upon betwene God and thy selfe; declaring not why God is thy God, but what he requireth of this: nor why thou art received to grace, but what thou promisest to do. As then when thou sealest to Covenants or Indentures, which are for thy great advantage, thou labourst well to understand what thou sealest to, and art careful to keepe conditions on thy part: so this requireth that thou shouldest know the laide of the God; with the particular points thereof; and (if thou expectest the advantage of the covenant) that thou shouldest precisely keepe the conditions on thy part; which if thou doest not, but transgressost, it is as if thou shouldest deny thine owne hand and seale.

Vse 2. Remember also, that the Scriptures are Christs Testament, wherein thou hast a rich bequeathment of eternall life. As men neglect not to haue the Copies

pies of their fathers wils, wherein the inheritance is given them; and aske counsel, and are very conuersant in them, that they may vnderstand euery tittle in them: so shouldest thou be diligently conuersant in the word of God.

John. 5. 39.
Col. 3. 16.

Q. Of what authority are the holy Scriptures?

An. I belecue that they are of a diuine Authority, whereby we are infallibly certaine of the Doctrine contained in them, and necessarily bound to beleue and obey the same. Being therefore called the word of God, and the perfect and onely Canon of our faith and life.

Psal. 119. 9.
Esay 8. 20.
Gal. 6. 16.
Phil. 3. 16.
2. Tim. 3. 16.

2 Pet. 1. 19

Expl. The Scriptures are two waies taken; essentially for the doctrine contained in them; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Diuine, but Canonically properly the first way. The whole Scripture is the rule, but not the whole of the Scripture: as in a Carpenters Rule, euery thing that is of the Rule, is not the Rule.

The Scriptures are Diuine and infallible, because God is the Author, who can neither be deceived, nor deceiue by word, signe

signe or writing. They are Canonical, be-
cause written to this end; namely, to be
the rule of our faith and life. And of this
authoritie they are in themselves, though
all the world should contradict it, or be ig-
norant of it: As the sunne was the mea-
sure of the day & night, before either man
or beast were made to behold it. That they
are diuine, it must needs be, because of God
the Author: and Canonical they must
needs be, because diuine: which two agree
together, as the cause and the effect.

2. Tim. 3.
16.
2. Pet. 1. 20
21.
Esay 8. 20.
Rom. 15. 4.
1. Tim. 3.
14. 15.
Ioh. 20. 31
Deut. 5. 32
Eze. 20. 29
2. Tim. 3.
16.

Vse 1. Hence we learne, that by the
Scriptures, as by a supreme Judge, all
controversies in Religion are to be deci-
ded. Euen as all difference and strife a-
bout weight, is ended by an euen and iust
ballance: so all dissention in the faith, is
by the vnpartiall beame of the Sanctua-
ry, which is the Scriptures, easily & cer-
tainly compounded: Yea, we attribute
this power onely to the Scriptures: and
therefore we must exclude all vnwritten
Traditions, or Decrees of men, though
never so holy and learned, from being this
Rule, or any part thereof. Therefore we
are forbidden to adde, or take from the
written word of God. Belaueth thou

Deut. 4. 2.
Reu. 22. 18
19.

50 *The Grounds of Diuinity.*

the Scriptures: They say, thou shalt not adde to them. And therefore Tertullian saith: When we beleene, we beleue this first, that there is nothing more which we ought to beleue.

Prou. 1. 7.

Pla. 25. 14.

1. Pet. 4. 11

Vse 2. This bindeth all to all reuerence in reading, speaking, hearing of the word, because of the Autho^r, which is God, and to all care to know, vnderstand, beleue and obey the same, because to this purpose it is giuen vs as a most perfect Rule, by God himselfe.

Q. *The holy Scriptures are Diuine and*
Esay 8. 30. *Canonicall in themselues; but how do we know*
Deut. 5. 32 *that they be so?*

Ioh. 5. 39.

2. Pet. 1. 19

Gal. 6. 16.

2. Iohn. 10

Iohn. 7. 17

1. Cor. 2.

10. 11. 12.

1. Ioh. 2. 17

& 5. 10.

Ans. We know that they are so, both by the testimony of themselues: (for so the old Testament testifieth of it selfe; the new of the old, and of it selfe;) and also by the witnesse of the Holy Ghost in our hearts.

Expli. There are two principall arguments of the Diuinity of the Scriptures to vs: the first is their owne voyce, witnessing that they are of God; as often this is repeated in the Prophets, Thus saith the Lord. And this is the chiefest Argument, even the very voice of God himselfe:

2. Sam. 23

2.

Luk. 1. 70.

2 Tim. 3. 16

2. Pet. 1. 21

1. Cor. 2. 13

selfe: of which we may safely collect thus:
 If the Scriptures be true, when they
 speake of things to come, then also when
 they speake of things present. The second
 argument is like unto the first, and it is
 the testimony of the Holy Ghost, which
 as it inspired the holy men to write, so al-
 so it teacheth the children of God to be-
 lieve the Scriptures: for if faith be the gift
 of God, as it is, then also to believe the
 Scriptures to be the Word of God. The
 first of these is to perswade others and our
 selves: the other chiefly to satisfie our
 our selves: which also is alwaies agreea-
 ble to the Scriptures, and is to be exami-
 ned by the same. Unto these two you may
 adde also, their miraculous preservation,
 notwithstanding the rage of all Iulians,
 and Diuels: the divine vocation, mission
 and life of the Writers, the Purity of
 the stile, the purity of the Doctrine, their
 power upon the conscience, so; the con-
 founding and breaking of the stubborne,
 and so; the raising, comforting, and com-
 forting of the broken, and such like.

VI. This serves to confute y^e Papists,
 who hold, that the only y^e chief argument
 whereby we are perswaded of y^e authority

2. Pet. 1. 21

1. Cor. 13. 10

of the Scriptures, is the testimony of the Church: we willingly acknowledge, that the Church is a meanes whereby we come to the knowledge of y^e Scriptures; but not that for the which only we beleeve them to be diuine. The Scriptures are a Rule, the office of the Church is to keep & to vse this Rule. Now as the worke-man which vseth a Rule, giues not that power to it, wherby it iudgeth y^e dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures haue not this power of y^e Church, though the Church haue power & skill to vse the same. And therfore our Saviour when question was whether he were y^e Messiah or no, testeth not on y^e witnessse of Iohⁿ, but vpon greater and better witnessse, & this witnessse was, his workes, the witnessse of his Father, and of the holy Scriptures. So when the Thessalonians receined the preaching of Paul as the word of God, it was not the testimony of any Church, nor the worthinesse of Paul, a meane & poore man, but the very force of y^e word it selfe, which bowed their hearts. The testimony of the Church is to be reuerenced, & is good, but not infallible. The
testimony

1. Tim. 3.

35.

Iohn. 5. 36

Ibid.

Vers. 37.

Verse 39.

1. Thes. 2.

33.

testimony of the Scriptures themselves is better, and infallible. The Church is to be proved by the Scriptures, not the Scriptures only by the Church. Yea, the Papists to prove the infallibility of the Church, lie to the Scriptures. And universally, the authority proving, is greater, more certaine, & more knowne then the conclusion proved by the same. Yea, if we should believe the Scriptures onely for the authority of the Church, which is in conclusion the Pope & his Prelates: then first, they should be Judges in their own cause, which is unequall. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied directly in her judgement of the Canon. Thirdly, why may not the Turkes perswade themselves, that their testimony of their Alcoran is as sufficient as ours of the Scriptures. Fourthly, this is to subvert the Word of God to the will of Man: yea, God to man: so that God shall not be believed to speak to us, nor we believe him when he speaks, unless it please the Church, that is, the Pope and his Prelates: yea, there shall be no more difference between God & the Devil, truth & lying.

Mat. 16. 18
1. Tim. 3.
15.

the sacred and divine Scriptures, and the
Alcoran of the Turkes, then the Church
shall thinke fit, which is most horrible
blasphemy: The Lord open the eyes of our
Ignorancie (the Papists) to consider it.

*Q. How do these holy Scriptures set forth
and describe God? or what do you beleeve God
to be according to the Scriptures?*

Ans. I beleeue by the Scriptures, that
God is a Spirit, being of himselfe, and gi-
uing being to all things, Infinite, Eter-
nall, Almighty, Knowing all things, &c.
Wisedome, Goodnesse, Mercy, Truth, Ju-
stice it selfe, &c. The Father, the Son, and
the Holy Ghost: The Creator, and Preser-
uer of all things: The Redeemer and San-
ctifier of his Church.

Expl. None must imagine, that I have
set downe all that can be said of God, for
there are many other particulars in the
holy Scriptures; but these are the heads:
neither can the knowledges of Men & An-
gels expresse fully the amplitude of his es-
sence and glory. Though that so much as
is auailable for vs to know, it is selfe bath
revealed in his word: for it is most true,
that a learned man said: God cannot be
defined without his owne logike: This

is not a Definition, but a Description, taken out of the Scriptures, consisting of three parts, first of Attributes: secondly, of Relations and properties of persons: Thirdly, of Actions and Effects, which are generall, as Creation & Providence: speciall, belonging only to his Church, which are principally two, Redemption, and Sanctification. Of the first I purpose (according as God enableth) to enquire in order, according to the Scriptures: and first, I will briefly expound the Attributes as they are alleaged.

We beleeve that God is a Spirit. Now Ioh. 4. 24.

this word Spirit is taken many wayes, but when it is attributed to the God-head, it is either essentially taken, or personally: here not personally, for so it is onely attributed to the third person; but essentially, and so the meaning is, that God is most simple, without composition, merely incorporeall, neither to be perceived by any bodily sense, according as Luk. 24. 39 you read that Christ distinguisheth.

That God is of himselfe, & giveth being to all things, is proved. And this of all other attributes best setteth forth what God is, & is most peculiar to him, signified

Exo. 3. 14.

Rom. 11.

36.

by the name Ichouah, which principally betokeneth two things: first, the Eternity and alwaies being of God: secondly, his cause of being to all other things, specially his promises: and therefore was it that God told Moses, that he was not knowne to Abraham, Isaac, and Iacob by his name

Exod. 6.3. Ichouah, because the promise of the Land of Canaan was not performed unto them: Hence also it is, that usually in the Prophets, when either some speciall mercy is promised, or some extraordinary iudgement threatned, the name of Ichouah is affirmed; which is a name incommunicable unto any creature, and ineffable: not in respect of the letters (as thought the Iewes) but of that which is thereby signified, the Nature and Essence of God.

Infinite, is that which can neither be comprehended by any creature, nor contained, nor circumscribed in any space, or bounds, but being whole and the same euery where, filleth Heauen and Earth, not onely with his vertue and operation, but with the greatnesse of his Essence. And thus is God infinite.

Eternall, is that which neither hath beginning

1. King. 8.

27.

Ier. 23. 24.

gining no end of his Being : and such Psal. 90. 2.
is God.

Almighty, is that which without any
difficultie or labour, onely by his will, can
effect and bring to passe all things, which
he willeth, or which in his Nature, or Gen. 17. 1.
Potently, he can will, and that in an in- Psal. 115. 3
stant. And so we beleue of God. Mat. 19. 26

Omniscience, or to know all things,
when we attribute to God; is meant, that
God both alwaies most perfectly under-
stand, and in a wonderfull manner, vn-
knowne to vs, see and behold himselfe,
and the whole order and purpose of his
minde, reuealed in the nature of things,
and in his Word: and whatsoeuer agreeth,
or disagreeeth therewith; and all the works,
words, and thoughts of all men, and all
creatures, past, present, and to come, with
all the causes and circumstances of all
things: and this is proued. Ps. 147. 5.
Rom. II. 33
Heb. 4. 13.

For the rest of the Attributes, as Wise-
dome, Goodnesse, Mercy, &c. they need no
Exposition: Onely this is to bee remem-
bered, that we beleue, not onely, that God
is Mercifull, Wise, True, &c. but Mercy,
Wisedome, Truth, because they are his
Essence, and Being; euen euery one of
them

them, being his whole Essence. In the
Creatures these are Accidents, that is
Qualities, which may be changed, lost,
increased, or diminished: but not so in the
Creator, for nothing is Accidental in
him, but Essentiall: and therefore by such
forme of speech is signified that God is al-
l a'es the same, like himselfe, Unchange-
able, either in regard of time, or the ma-
lice of the creature: As, in the creature
the person, which hath life and wisdom,
is one thing, and the wisdom and life in
the creature another thing: but in God
they are not distinct from his Essence, but
his Life and Wisdom are his Essence,
and cannot be changed in him as in the
creature: When we say then that God's
Mercy, we mean an Essence, God's
Mercy, and so of the rest: All things
are proued.

Vſe 1. That we remember ſtanding
to praife God, for his goodnes, whereby
he hath made himſelfe manifeſt, who
otherwiſe could neuer haue bene comfo-
rably knowne of vs: For as we cannot
ſee the Sunne without his owne light,
ſo not God, if our Sunne of Righteoni-
neſſe had not revealed him. A certaine
Heathen

Heathen Philosopher, called Simonides, being asked of Hiero, the King, what God was; demanded a daies respite, then two daies, afterward three: and being asked why he did so; answered, that the longer he thought what God should be, the less he understood of him: What was the reason that so wise a man was so sicke hearing, because hee wanted the word of God to direct and teach him: And therefore Plato. fore a wisser then hee said well; It is hard to finde God, but to vnderstand him vnpossible; But now, to vnderstand so much as his pleasure is wee should know, and is necessary to liue, is possible, though his infinite goodnesse by his word: for the which to him be praise for ever.

Vse 2. That wee suffer not our minds to run beyond the rules of the word, but that wee stay all our thoughts and counsels of God therein. For the Scriptures must be the bounds of our thoughts and speech of God: and withall wee are bound to know what therein is reuealed of him: There is a wonderfull and secret name of God which hee will not haue knowne: And there is a wonderfull and excellent name, which wee must know vpon perill

of

Deut. 29.

29.

Gen. 32.

29.

Pfal. 79.6. of our best lines. Concerning which
 Ier. 10.25. point one of the Ancients giueth notable
 Ambrose. counsell. Those things (saith hee) which
 God will haue hidden, search not: those
 things which hee hath made manifest de-
 ny not: least in them, thou be vnlawfully
 curious, in these damnably vngreatfull.

Vse 3. God is Almighty, knowing all
 things, Mercy, Iustice, Truth, &c. The
 knowledge of these things amales not
 without application: Many can say and
 proue by Scriptures, that God is Iust,
 but they feare him not; and Mercifull, but
 feele him not; and True, but glorifie him
 not: As a sword in a scabbard, or in the
 hand of a child, so is the knowledge of
 these things without application: Where-
 fore we must laboꝝ to know these things

Col. 1. 9. in all wisdome and vnderstanding:
 Otherwise we are no better then the de-
 uill, who knowes more Historically,
 then all the Diuines in the world: but
 it is to his greater condemnation: as
 Salomon saith: I haue seene riches refer-
 ued to the hurt of the owner: So such
 knowledge, without wise application and
 vse, is hurtfull to them that are endued
 therewith: Knowest thou that God is

Iust?

Just: feare him; that Mercifull: loue him; that present enery where, and knowing all things: walke vprightly; Beware of hypocrisie; be afraid of that in secret, and in the darke, which thou wouldest be ashamed of at none day. Againe: Is God Iustice, and Truth it selfe: then woe to the wicked; for if God be himselfe, they shall surely be damned without repentance: Is God Mercy and Truth it selfe: then be comforted thou which art penitent: For though a woman should forget the child *Esa. 49. 15.* of her wombe, yet the Lord will not forget thee: Yea, the Mountaines shall remoue, and the Hills fall downe; but my mercy shall not faile, nor my couenant of peace fall away, saith Iehouah, who hath compassion.

Thus much of Diuine Attributes, now of relation of Persons.

Q. You said that God is the Father, the Sonne, and the Holy Ghost: are there not then three Gods?

Ans. No: These are three Persons, subsisting in the Diuine Essence: I beleue there is but one God:

Ex. That there is one God & 3 Persons, is a Mystery propounded in the Scriptures to

our

Mat. 3. 16.

17. & 28.

19.

1. Ioh. 5. 7.

Deut. 6. 4.

Esa. 44. 4.

1. Cor. 8. 6.

Eph. 4. 5.

1. Tim. 2. 5.

our faith to believe, not to our reason to dispute, and discusse: We know it is so, because God hath so revealed, but the reason of it, we are not capable of, and therefore we must be wise unto sobriety, admiring with humble acknowledgement this great Mystery: We may not be ignorant of it, nor curious in inquiring into that which is not manifested; both are very hurtful. This then must be holden, that the God-head, or Essence of God is one undivided; the Persons onely distinguished, not Essentially, for every one hath the whole Essence of the God-head, and is that onely true God; not onely rationally, but really, and yet, in a manner, incomprehensible, & unknown of vs. The Father is that God, so is the Son, so is the Holy Ghost: Not three Gods, nor three Eternals, but One: As Athanasius excellently in his Creed: Neither afore nor after other: And yet the Father is not the Sonne, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguished one from another in regard of their Persons: So that the Father is another Person from the Sonne,
not

not another thing, nor another God, &c.
We must beleue the Essence to be one,
the persons to be three, neither confoun-
ding the Persons, nor diuiding the Sub-
stance.

Vse Wee exceeding carefull rightly to
vnderstand these things: For, as August.
wee cannot liue well, vnlesse wee beleue
well of God: And againe, Errour is no
where more dangerous, seeking and sta-
dy no where more painefull; Finding no
where more profitable. If we conceine
amisse heere, to whom are our prayers di-
rected: to whom our Worship? Not to
the true God, but to the frame of our owne
baines: When wee pray therefore, some-
times naming the Father, sometimes the
Sonne, sometimes the Holy Ghost, wee
direct our prayers to the Diuine Essence,
and together to the three Persons: Be-
cause we beleue and professe, not onely
that the three Persons are the true God,
but that euery Person is (not a part of
that one Diuine Essence, but) the whole
Diuine Essence, that is the onely true
God, besides whom there is no other:
They that call vpon one of the Persons,
as separate from the rest, erre from the
true

true God, according to that of our Saut:
Ioh. 5. 23. our: The Lord enlighten vs.

Q. What meane you by these words Essence and Person?

Ans. Essence is the Nature common to the three Persons, being the same, vndiuided and whole in euery of them, subsisting by it selfe: A Person is a Substance in the Diuine Nature, or that one Essence; which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret mystery of the Trinity in Vnity, and Vnity in Trinity, for euer to be adored.

Expl. These words; Essence, Person, as also Trinity, Vnity, are not all in the Scriptures, but the things signified by them are: which teares the Church hath bene diuinen by a necessity of speaking to finde out, and to vse; to auoyde the snares of Heretickes, who vnder the words of the Church in time past, hidde their hereticall pvanities, and so by their likely speech, conueyed their poyson to y vnskillfull. As the Church acknowledged God to be one; so the Heretickes: but in a diuers sence. The Church, one in Essence

ſence; the Heretickes not ſo: but one in conſent and will, &c. And therefore the Church, out of the common & vſuall manner of ſpeaking, upon this neceſſitie, hath choſed certaine termes to defeat the Heretickes: which termes it hath taken, not as though theſe or any other, could fully expreſſe this myſtery, but, that it might not wholly be concealed: of the which an Emperour ſpoke well and moſt beſly. This ſpeaks of theſe things, not as we ought, but as we can.

Gratian to
Ambr.

Further both the Church uſe theſe termes Eſſence, Perſon, for their common and vſuall meaning wholly: as namely / The Eſſence of man, is a thing communicable; but it is an vniuerſall name, which truly exiſteth not by it ſelfe, but is onely a collection of the mind, and therein contained. But Eſſence Diuine as it is communicable, ſo alſo it truly is and ſubiſteth, and is not an imaginary thing as the former; nor an vniuerſall name, as the Philoſophers ſpeake of the humane Eſſence; but the Diuine nature, ſubiſtting in it ſelfe, being common to the three Perſons, and whole in every one. So alſo of the word Perſon.

son. In men, what a person is two under-
stands: as Peter, John and Paul, are 3. per-
sons; to whom is common one humane
nature: so, Father, Sonne, and Holy
ghost, are three Persons, to whom is com-
mon the Divine nature; but here is won-
derfull difference. First, the Divine na-
ture common to the three Persons, truly
subsisteth; so doth not the humane. Se-
condly, The three Divine Persons differ
not in substance; but the three humane
Persons doe substantially differ, so that
one whole, is wholly distinct from an
other. Thirdly, In the humane Per-
sons, there is a difference betwixt them,
in time: as one younger then another. In
dignity; one more worthy then another.
In will; one contradicteth another: In
labour; one laboureth more then another,
but there is none of these things in the
Divine Persons: fourthly, In humane
Persons it followeth not, where one is,
that there the other should be; Paul is at
Rome, Peter at Antioch: but in the Di-
vine it is otherwise; where one is, there
are all, for their common and undivided
Essence. These things are after an un-
speakeable manner.

John 14. 10

John 8. 19.

Vic. What as wee reverently thinke
 of this wonderfull myſtery, ſo that wee
 wiſely ſpeake of it, not taking to our
 ſelves, liberty to uſe new ſozmes of ſpea-
 king, or to ſwarve from the received cu-
 ſtome appoyned by the Church according
 to the ſcriptures: but that as dutifull
 children wee tie our ſelves to her whole-
 ſome language: For as Saint Hierome
 ſaid: Heretic becometh out of words im-
 properly uttered. And Saint Auguſtines
 canoſt is ſingular, If thou canſt not find
 what God is, yet take heede to thinke of
 God that which he is not. This doctrine
 of the true God, one in Eſſence, three in
 Perſons, is moſt religiouſly to be lear-
 ned, kept, profeſſed, maintained, and
 taught in the Church, both for the glorie
 of the True God, and alſo to diſtinguiſh
 us from Jewes, Turks, and Infidells;
 and for our owne comfort and ſalvation, 1.Ioh.2.23
 as it is ſaid: He which denieth the Sonne,
 hath not the Father. And, He that honou-
 reth not the Son, the ſame honoureth not Iohn 5.18.
 the Father which hath ſent him. And, No
 man can ſay that Ieſus is the Lord, but by 1.Cor.12.3
 the Holy-ghoſt. Wherefore we conclude
 that the doctrine of the Trinitie ought in

some measure to be knowne and beleev-
ued, and that such faith is necessary to sal-
vation.

Q. What is the Father?

1. Iohn 5. 7.

1. Cor. 8. 5.

6.

Iohn 1. 14.

Mal. 10. 30.

Rom. 8. 11.

Ans. The Father is the first Person in the Trinity: that onely true God: not begotten nor proceeding, but being of none, and from everlasting begetting the Sonne; and sending forth the Holy-ghost.

Q. What is the Sonne?

1. Iohn 5. 7

Iere. 23. 6.

Iohn 1. 1.

Rom. 9. 5.

1. Ioh. 5. 20

Prou. 8. 22

&c.

Iohn 1. 14.

Galat. 4. 6.

Rom. 8. 9.

1. Pet. 1.

1. Iohn 5. 7.

Acts 5. 3. 4.

1. Cor. 3. 16

Ex. 4. 11, 12

2. Pet. 1. 31

Ioh. 1. 5. 26.

Ioh. 16. 15.

Ioh. 17. 3.

Rom. 16. 27

1. Tim. 6. 16

Ans. The Sonne is the second Person in the holy Trinitie, that only true God, not created but begotten from everlasting of the Father; with the Father sending forth the Holy-Ghost,

Q. What is the Holy-Ghost?

Ans. The Holy-Ghost is the third Person in the holy Trinity, that only true God, compared with, not made, nor created, nor begotten, but proceeding from the Father and the Sonne, compared with.

Expli. The Father is God onely, so are the Sonne and Holy-ghost, and therefore when you reade in the Scriptures, that the Father is the onely true God, and onely wise, and onely hath Immortality, and such like; remember to un-

der.

derstand, that it is spoken exclusively, not in regard of the other Persons, but in regard of Idoles, and the Creatures. The Father is the first person, the Sonne the second, the Holy-ghost the third: not in time and dignity, but in order: all equall in all attributes and workes, though in regard of vs, Creation be attributed to the Father, Redemption to the Sonne, and Sanctification to the Holy-ghost, without excluding the other persons: for one & the same God doth all these things, according to a common saying; The workes of the Trinitie out of it selfe are undivided. So these persons are two wayes distinguished, first by their common outward operations, which with a common efficacie they worke in, and toward the creatures; saving alwayes this order of the persons, that the Father worketh of himselfe by the Sonne and the Holy-ghost; the Sonne and the Holy-ghost, not of themselves, but by themselves. Secondly, they are distinguished by personall proprieties, and inward actions which they have towardes themselves. The propriety of the Father to beget, and to be of none. The propriety

of the Sonne, to be begotten of the Father. The propriety of the Holy-ghost, to proceed from the Father and the Son, where we must observe, that we may not say the Godhead begetteth, or is begotten, or proceedeth; but the person, The Sonne and the Holy-ghost being of themselves, as they are God: of the Father as persons: The essence of the Son and Holy-ghost wanting beginning; their persons having the Father for their beginning from everlasting. For the Essence of the Deitie is to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is the meaning of the generation of the Sonne, and proceeding of the Holy-ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiving of an Essence from another: yet with two cautions, first, that we conceive no superiority or inferiority, betweene that which giveth and that which receiveth. Secondly, that we thinke of no priority or posteriority in time or dignity betweene that which is begotten, and that which proceedeth. And for the distinguishing of these, I know

no other Art but this, that the Sonne is begotten and proceeds not, and the Holy-ghost proceeds, and is not begotten; For that which is not written, is not to be spoken or thought. There is a difference betweene them, but I am not able to unfold it, saith Saint Augustine; because both the generation of the Sonne, and the procession of the Holy-ghost are invisible. And yet the same S. Augustine saith thus farre, saying, that that which is begotten, proceedeth, but that which proceedeth, is not begotten: The first part of which speech, being understood of the inward workes (as they are called) of the Deity, I dare not avow; because these are speciall proprieties of persons, admitting no such communication. To conclude this whole point, let vs heare Nazianzene, who being pressed of one, to shew the difference betweene proceeding and being begotten. Doe thou tel me (saith Nazianzene) what is Generation, and I will tell thee what is Procession, that we may both runne madde, in searching into the unrevealed secrets of God.

Vic. Wouldst thou understand these
 If 4 high

high and reverend Mysteries? Repent
 Wisd. 1. 4. then of thy finnes, for such wisdom
 entresth not into a defiled soule, and ston-
 John 9. 39. blindeth the eyes of a sinner: Struggle not
 Ioh. 12. 40 out of the bounds of the Will, for that
 Galat. 6. 16 is given to be thy Rule. Desire not to
 know that which is not revealed, neither
 A. 1. 7. be inquisitive after such things, for that is
 dangerous, vanity, and pride. Bring to
 the study of this Mystery, an humble, and
 Psal. 119. 9. a teachable minde: for such shall under-
 stand the secrets of God. Captivate thy
 2. Cor. 10. 5 reason, and advance thy Faith, for here
 Reason is dazzled with the brightness,
 Heb. 11. 3. which Faith apprehends. Use frequent
 and fervent prayer, for prayer is the key
 Luke 11. 13 of heaven, and such receive the Spirit,
 Iohn 16. 13 which teacheth, and leadeth unto all
 truth. Observe these things, and thou
 Prou. 2. 5. shalt understand and finde the know-
 ledge of God. The Lord give vs under-
 standing in all things which it is our duty
 to know, and without the knowledge
 whereof wee cannot be saved. Amen.

Thus much of the Relations of Per-
 sons, where of the doctrine of the Trini-
 ty; now follows the consideration of the
 Actions ascribed to God, and first of ge-
 nerall

nerall Creation and Providence.

Quest. What is Creation?

Ans. Creation is a worke proper onely to God, vndiuidedly common to the Father, the Sonne, and to the Holy Ghost, whereby, in the beginning, and in the space of fixe daies, God made of nothing, the heauens and earth, and all the Host of them visible, and inuisible, to the glory of his Name, and the vse of Man.

Explication. The worke of Creation is common to the three Persons, as is proved, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Originall, (not Temporall) of the World. And this Creation is two-fold. Simple, viz. A producing of things out of Nothing, negatively taken, or in Respect, viz. A producing of things out of matter pre-existent vndisposed. So that these words, Of Nothing, signifie both or der, as if wee should say when there was nothing; after, whatsoeuer it was made: and also a simple denying of the habitude and fitnessse of the materiall cause. If any shall say, as of old some Heathen, that of Nothing, Nothing is made: wee

wee may answer thus: It is true, of a
 Physicall, and Naturall generation and
 working, not true of a Divine Crea-
 tion.

Vic. The works of the Creation is
 Rom. 10. a manifest conviction of the Atheist, the
 Act. 14. 17. creatures being lively representations,
 glasses, and witnesses, of the infinite wis-
 dome and power of God. The greatness
 of the world sheweth his power: The
 forme and beautifull disposition wherein
 one creature is subordinate to another,
 his wisdom: In the life his goodness:
 In the forme & constant order, his truth
 is manifest. The heavens declare his glo-
 ry, the firmament sheweth his hand-
 worke: So doth the earth also, which is
 full of his goodness, and the wide sea,
 wherein are things creeping innumerable,
 both small and great beasts. Consider (not
 onely Behemoth but) the smallest flye:
 (not onely the tall Cedars, but) the lowest
 shrub, and smallest herbe or flower, sea
 thine olone body (the Epitome of all)
 Ps. 139. 14. with David, and thou shalt finde, that all
 these with one voyce proclaim, and say:
 Ps. 100. 3. It is Hee, it is Hee, which hath made vs:
 Even as the work argueth the workman:

to the creatures the Creator. Dost thou say, who saw God? Thou feelest; who ever saw the wonder: yet thou hearest the noise of it, and feelest it. So the Invisible God is manifest in his visible works; whom acknowledge, lest thou feel the stormy winds and tempest of his wrath.

Vic. 2. Consider seriously the works of the Creation, that thou maist learne, both the better to know God, & to celebrate his Godhead, Wisdom, & Power. There is not the least fly, but it is fashioned, nimble, active, &c. nor is most contemptible beast, but it is coloured, & qualities, &c. might give us plentifull occasion of praises to our God the Creator. Woevly, the negligence of the most part of Christians in this way most apparant & fearful. For God hath so made his marvellous works that they ought to be had in remembrance, which are sought out of them that loue them. Psal. 111.
 Whereas the Lord could haue made the world 1.4.
 in an instant, if pleased him to take fire
 to smite the heauen & the earth, with
 all the host of the, to this end (we may well
 suppose) that we should take good notice of
 the same. For this was the Sabaoth ordai-
 ned, that we might preserve the memo-ry of
 the

Psal. 146. 7.

Psal. 8.

& 104. &c.

the Creation, & praise the Lord: though now a greater worke be added, which is Redemption by the blood of Iesus. This hath been the practise of φ Saints, as may appeare in the example of David. Surely he is unworthy of his creation and being, which finds nothing in, or out of himselfe, whereby he may stirre by his dullnesse to praise God. Alaske, for the most part we consider in the creatures nothing, but that which serves for our backs and bellies; whereas the right use consisteth not only in φ maintaing of life, but also in teaching us the invisible things of God. If a cunning Painter should bring us into his shop, to behold his curious pictures, beautifully set forth with much Art, would he not be offended if we should not vouchsafe them the looking on, nor commend his Art? So perswade thy selfe, whosoever thou art, that readest these things, that the mighty Creator is offended with thee, when all his workes, even insensible creatures praise him, if thou beest dumbe: how much more when they declare his glory, if thou by thy wickednesse bringest dishonour to his name?

*Q. The History of the Creation is set
downe*

down in the first of Genesis; but I finde no mention there of the Creation of Angels: what thinke you of that?

Ans. I verily beleue, that both good and euill Angels were in those fixe dayes created of nothing: all good at the first; but changeable: Spirituall substances, of singular wisdom, power & nimbleness; Gen. 1. 7.
Col. 1. 16.
Psa. 103. 30 but the very day and time exactly of their creation I know not, neither is it reuealed.

Q. What are the good Angels?

Ans. They are all ministring Spirits, sent forth to minister for their sakes which Heb. 1. 14. are heires to saluation.

Q. What are the euill Angels?

Ans. They are Spirituall substances, which being created good in the beginning, stood not in the truth, but of their Iohn 8. 44.
Iude 6. own will fell from their happinesse. These wee call Diuels: but of the number of them that fell, and their sinne, what certainly it was, and of the exact time of their fall, I professe ignorance.

Expl. The Angels are the most noble of all the creatures; of whom many things are curiously enquired, of their degrees, language, knowledge, power, number, &c. But this shall suffice, that we know they were

were created of Angular power; know-
ledge and wisdom; yet finite: neither
knowing all things; no not the heart of
man; neither able to doe all things: so;
these are proper to God. We may con-
fesse order amongst them; but it were
rashnesse to take vpon vs to declare it.
This is certaine, they which abide in
their goodnesse, haue it from the grace of
their Creator; needing Christ as a Media-
tor to conferue them in their happinesse,
though not to reuaine them. Also we are
not to be ignorant, that though God re-
deth not their ministration, yet it pleaseth
him to imploy them for the punishment
of sinners; chiefly for the good of his chil-
dren: And yet not so, that enery one hath
assigned him at his birth, one good, and an
other euill Angell, as some haue without
warrant affirmed. And as for euill An-
gels, besides that which hath been spoken,
we are to remember, that they are, in re-
gard of their substances, the creatures of
God, of whom we may acknowledge one
chiefe, because the Scripture speaketh of
the Prince of Diuels, and of the Diuell
and his Angels. That they are of won-
derfull knowledge and power, though li-
mited;

nited: And that they are of exceeding mai-
lies toward Christ, his Gospell, and his
Church, as surey where is manifest in the
word, and by daily experience.

Iob 1. 12
Math. 8. 31

Vse 1. Not to inuocate or worship good
Angels, for they are creatures: yet we
deny not, but they ought to be honoured,
by thinking reuerently and rightly of
them, by louing them, imitating them, &
praising God for honoring vs with men
with the quato attendants, and ministry
of his holy Angels.

Indg. 13. 16
Math. 4. 10
Col. 2. 18.
Reu. 19. 10
& 22. 9.

Vse 2. That we walke soberly, and in
the feare of God, because of the Angels,
who as they note our behaviour, so they
reioice at the conuersion of sinners.

Luk. 15. 10

Vse 3. For euill Angels, remember first,
to hate all sinne, as asmuch as the Diuell
is an accuser of vs, and a deadly enemy
of our saluation, sicking as a roaring Lp-
ord to venoince vs, endeavouring by all
meanes, as Cyprian saith, being lost him-
selfe to make others the children of perdi-
tion: so put on the whole Armour of
God, and to ward him, and to keep watch &
ward against so subtil, malicious, watch-
full, powerfull, and unwearied enemy:
and this with so much & more assurance,
because

1 Pet. 2. 4.
9. 2.

because the whole power of darknesse is overcome and vanquished, by our Lord Jesus Christ, to whom be praise for ever Amen.

Quest. Well, you say the world was created in sixe daies, with all that therein is. What did God create the first day?

Ans. In the first day were created the Earth, Waters, and the Light.

Genes. 1.

2, 3, 4, 5.

Explic. These thre God created the first day; and that by his word: not a word spoken, or sounding: but by his commandement, or by his essentiall word. The Earth was without forme, and void, that is, not as it is now, dry, solide, appearing, fruitful; distinguished by hills, vallies, rivers, &c. The absence of these, is understood by those words, without forme and void: Yea, it had not the name of Earth: for that name it had the third day, here so called by anticipation. It was not onely empty and void, but drowned, as it were, in a most deepe gulf of waters, and swimming in the same; being like unto a stony or muddy substance; not appearing, untill by the power of God it was compacted into a solide masse, and drawn out of the depth; and

and received the forme of the earth, which was the third day.

And darkenesse was vpon the face of the deepe. Then God said, Let there be Light, and it was so, &c. This darknesse vnderstand not a substance created of God: but a primatiue quality of the rude masse of earth, and water commingled: that is, a defect of light, or rather a mere negation, and nothing. And whereas the Scripture saith that God creates darknesse, it is to be vnderstood, by accident, because he takes away the light. This darknesse was vpon the face of that watry and muddy body, and beganne with the same.

Esay 41.16
and 45.7.

The light spoken of, I thinke to be meant, not a thing altogether immateriall, or subsisting without a subject: but a lightsome quality sparsed ouer the face of the deepe, whereby it was so illustrated, that it wholly might be discerned. The time of this first darknesse, and the first continuance of the light following, made the first naturall day: The darknesse being called Night, and the Light, Day: which Light went and returned by the wonderfull appointment of God, till the
S fourth

32 The Grounds of Diuinity.

fourth day; when 'the order of day and night was to be disposed by the Sunne.

Vse 1. First here, as in all other workes of the Creation, (to note it once for all) the wonderfull power, wisdom, and goodnesse of God is to be magnified, that of nothing hath made al these things.

Vse 2. Here consider that of Saint
 1. Cor. 4. 6. Paul, God that commaunded the light to shine out of darkenesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ. Whereby we may note, that the worke of Grace in our hearts, whereby we know and behold God, in the available face of Iesus Christ, is a worke equall to the first creation of light: and that, as the earth was without forme and voyd, partly in respect of the want of light: So a conscience wanting the light of Grace, and the illumination of the spirit, is most miserable and wretched: And as the light is pretious, & it is comfortable to the eyes to behold the Sunne: So the comfort of comforts is this, when the conscience seeth, and by faith discerneth the countenance of God appeared and favourable in Iesus Christ.

Quest.

Quest. What did God create the second

day?

Ans. I beleue that on the second day, God made the Heavens, and divided the waters which were vnder the firmament, from the waters which are above the firmament. Gen. 1. 6. 7. 8.

Expl. God (not of water) but of nothing, made the heavens, with their motion, together with that wonderful space from the face of the earth to the utmost firmament, called a spreading over: called also the firmament, not as though it were hard or solide, but being of a most pure matter, because of the constant and enduring firmness of it, by the which it is not worn through the continuall motion; but remaineth such as it was from the first of God in the beginning: Which Heavens are by Philosophers curiously distinguished: In scripture we read of three heavens: The lowest, which is the earth. The second, which are the Celestiall Orbs, or the Asperable Heavens. The third, the Heaven of the blessed, the Heaven of heavens, Paradise; into the which Paul was rapt, and Christ ascended: The House and Throne of God:

his seate and habitation, not that God dwelleth there, and is contained therein, as in a house: but because he ineffably shineth there in maiesty and glory, and communicates himselfe to the blessed Angels, and men. Understand then, that these highest heavens are called the seate of God, by the manifesting of his glorie: of Angels and men, by the comprehension of their natures.

The waters above the firmament, are the cloudes over our heads, in the middle Region of the Ayre, which God diuided from the waters which covered the face of the earth, that it might be a preparation for the Appearance of the Earth the third day. God diuided these waters, not by their Centre, as if one diuide an Apple into two equal parts: but in the midst, or betwene the midst of the waters, orbicularly, or round about the whole compass of the same, as in a ball of four corners, if one should take the two outmost round about, and stretching them to a larger containty and hollownesse, should so diuide them. So God did diuide, or make thinne and spread abroad the outmost halfe of the waters, that part of them should

Should be above the firmament : that is, not above all the heavens, but above that part of it, which is from the face of the earth, and seavnto the cloudes, which is called Heauen, Verse 20.

Vse. Let all the Inhabitants of the Earth serue God, and feare before him, who is able euery moment to let fall the clouds vpon vs, to drowne the world: for if these waters which hang ouer our heads, were not by the mighty commandment of God holden by e surely bound in the clouds, they must needs drowne vp all, as in Noahs floud; which cloudes he causeth at his pleasure to potoze forth water, eyther for punishment or mercy, either to iudge the people, or to giue meat abundantly, as Elihu saith.

Iob 36.31.
and 37.13.

Quest. What did God create the third day?

Ans. The third day God gathered the waters vnder the firmament into one place, which hee called Sea, and made the Earth to appeare, and dried the same, and made all kindes of hearbs, and trees vpon the face of the Earth.

Gene. 1.9,
10, 11, 12, 13

Expli. God purposing to create many beasts, and man also, now maketh ready

the place where they must be, by commanding the waters which still covered the face of the Earth, to gather together into one place, dilating the pores and passages of the earth, to receive the same: that the Earth might be discovered and appear, and together with the sea make one round body. Also in this commandement is to be understood the continuall abiding of the Sea in the place it is, with the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Venuens, or to the Influence of the Moone: though I deny not, but the quantity of the waters moving, may be ruled by these causes, yet the motion it selfe is onely from the commandement of God, who caused the waters to ebbe and flow befoze the Moone was made.

Iob. 38. 8.
31.
Ier. 5. 22.
Psal. 114. 9

The waters being thus gathered, and the dry land appearing, the Lord by his commandement clotheth it with all manner of heards, flowers, trees, fruits, and seeds, not onely to cover the nakednesse of it, but also to serve the vse of man and beasts after to be made. The Lord commanded

manded the earth to bring forth these hearbes, &c. out of it selfe; not as out of the matter, but as out of the originall place of them. Now whereas there be only 3 kinds of plants named: the Budde, the Hearbe, the Tree: yet vnder these, all whatsoever are contained: Yea, it is very agreeable to thinke, that the very hurtfull and poysonous hearbes were then created, though before the sin of man they were not hurtfull, neither should haue bene: euen as he created venemous beasts, as the serpents, which began to be hurtfull onely after the fall.

Here further we are vnder the commandement of God, to vnderstand, the continuall fructifying of the Earth, by Note of Seede, or otherwise, whereby there is a kinde of Immortality of the kindes of all Hearbes, Plants, and Trees, &c.

Vse 1. Nothing is more sad, then flowers and hearbes; yet God hath giuen such lively seedes vnto them, that they come vp againe, and are conserued in their kinde: Hence note (euen by the direction of the Holy Ghost) first our Mortality, who flourish to day, and to morrow

Esay 40. 6. are in y graue Secondly, the resurrection
 Psal. 90. 6. of our bodies: for thus is both the resur-
 Ioh. 12. 24 rection of Christ, and our resurrection
 1. Cor. 15. shadowed forth. While life lasteth, be
 36. humbled in remembrance of thy mortali-
 ty: when life passeth, be comforted in hope
 of immortality.

Vse 2. Every plant brings forth fruit
 according to his kind. Consider this, & be
 ashamed: faith, feare, loue, obedience, pa-
 tience, sobriety, &c. are the fruits that thou
 according to thy kinde shouldest bring
 forth, both in regard of thy first and second
 Ephes. 2. 10 creation. What then is Drunkennesse,
 Uncleannesse, Blaſphemy, Pride, Coue-
 tousnesse, &c. what fruits are these? Doth
 the Vine bring forth Thistles? No, it is
 not his kinde: euen so thou art contrary
 to kinde when thou sinnest, and bringest
 Ioh. 15. 8. not forth good fruits, &c.

Q. *What did God create on the fourth day?*

Ans. On the fourth day God created of
 nothing, the Sunne, the Moone and the
 Starres; appointing them to these ends:
 First, to separate the day and the night. Se-
 Gen. 1. 14. condly, to be for signes, seasons, dayes and
 15. 16. 17. yeares. Thirdly, to enlighten the earth day
 18. 19. and night.
 Psal. 33. 6.

Expl.

Expl. What Ptolomie, and our latter Astronomers and Mathematicians observe, concerning the motions, aspects, coniunctions, oppositions, influences, bignesse and quantity of the Starres both fixed and wandering, is wonderfull: as namely, that the least fixed starre, (which are distinguished into sixe magnitudes) should be eightene times bigger then the whole compasse of y^e earth and sea (whose globe is holden to be at the least twenty thousand miles about) and onely thre of the Planets to be lesser, which are the Moone, Venus and Mercury. And of the Sunne (which God created to be the Chariot of light, one of his most wonderfull workes) they write that it is of a most marvellous (yea almost incredible) bignesse, not only in regard of his influences and effect, and lights, from whom the rest of the Starres receiue their chiefest; but also in regard of his quantity and bignesse: namely, that it is about an hundred & thre score times bigger then the whole compasse of the earth and sea, though to our sence it appeare not so. These things y^e learned know very well, & Saint Ambrose, a very learned Father,

Li. 4. Hex.
am. cap. 6.

by

by euident reason demonstrateth the generall truth hereof: which I thought good to touch briefly, that all men vnderstanding of these things, might be astonished with admiration of his greatnesse, which hath created them. But concerning the vles of these beautiful creatures, they were ordained,

First, to diuide the day and the night by their rising and setting: the Sunne to rule the day, the Moone and Starres to gouerne the night.

Secondly, they were ordained for signes, (I vnderstand not in regard of their scituation, as to make the signes in and out of the Zodiaque) but in regard of their vse, portending and signifying many things by the diuine ordinance, which are necessary for the life of man. The signification of the starres (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are three-fold: First Naturall, as of the Eclipses of the Sunne & Moone, Earth-quakes, Winds, Raine, Drought, &c. Secondly Ciuill, as the opportunity of many ciuill actions: as of fit time of Nauigation for Mariners, plowing and sowing for Husbandmen,

men, hiring and letting of ground for Eccles. 3.
householdes, &c. Thirdly spirituall, by
their naturall and preternaturall affecti-
ons: as of changes in Common-wealths,
Warses, &c. which diuers times are by
Eclipses, Blazing starrs, &c. fore-
told: Which though they haue, for the
most part, a cause in Nature, yet by the
will and appointment of God, doe fore-
signifie such things, as fore-runners of
the wrath of God, as experience hath ob-
serued, as the signes in the aires which Jo-
sephus mentioneth, immediately forego-
ing the destruction of Ierusalem; and the
horrible signes foregoing the generall
Iudgement. We acknowledge that the
starrs haue great & strong influences on
the inferior things: not on all; but only
on such which by the ordinary course of
nature moue without deliberation: in
which number, and account, are not to be
reckoned the mindes and wills of men, &
the actions proceeding from these begin-
nings. Therefore that part of Astrology
concerning the calculations of mens Pa-
tinities, and the Iudgement and Dini-
nation of things to come, which are
contingent, as the Nature, Qualities,
Fortune

Fortune, (as they call it) Successes, Mar-
riage, Children, with their Inclinations,
liuid, and time of death of men & women;
we condemne as blasphemous: The Lord
Deut. 18. having not ordained y^e Stars to this use,
10. 14. as may appeare by diuers Scriptures,
Esay 8. 18. where such practise is reprobued. The de-
Esay 19. 3. uils themselves, who passe all men in such
12. & 44. 25 knowledge, cannot certainly thus fore-
Ier. 10. 1. & 27. 9. & 29. tel, muchlesse Astrologers, & cunning men,
8. as they are called. And so vnderstood y^e Fa-
Esa. 47. 13. thers & professed, & the Imperiall Lawes:
Astronomy is not, nor Mathematicks co-
dined, but this curious & damnable Astro-
logy. The Stars were also ordained for
times, daies, and yeeres: that is, that by
their motion they should bee the measure
of time: according to whose motions
time running should bee reckoned and di-
stinguished into certaine parts: That one
should bee Time Past; another, Time
Present; another time to come: one Time
a Yeare, another a Month, another a
Week, another a Day, another an
Houre, &c. Which wee could neither vn-
derstand, nor distinguish, without the
motion of these Celestiall Bodies: where-
by, (as also by the two former vses) ap-
peares

peapes most singularly, the necessity of such motions; but chiefly the wisdom and goodness of God; who hath not only given to man the knowledge, and faculty of numbering: but also hath set such markers in the heavens, whereby man should measure Time, and the continuance of his life, and of other things; without the which, we should be like unto children, which know not their age; or like to them which sleep, which know not how Time passeth, because they number not.

Lastly, they were ordained to give light to the earth, and to the creatures therein; without the which they could not divide the day and the night, nor bee for signes and seasons, &c.

Vse 1. Whereby are condemned, not only all such which practise Astrology, concerning divining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or help, as by the Scriptures in the exposition appeareth.

Vse 2. God appointed the Stars for the dividing of the day and night: and this appointment cealeth not: Hence comfort thy selfe thus: If God bee constant and

true

true in this, why not then in all his other
promises? though Reason seems to se,
Sense to feele, and the whole world say
the contrary, as the Lord himselfe testifi-
feth.

Ier. 31. 35.
36.

Quest. What did God create on the fifth
day?

Ans. On the fifth day, God created all
manner of Fishes, and all manner of Birds;
even all creatures that live, and move in
the Aire, and in the Waters, and appoin-
ted the Fishes to fill the waters, and the
Birds to multiply themselves on the

Gen. 1. 30.
31. 22. 23.

Expl. God on the fifth day, (whereas
before there was not so much as a fly)
created (not of water, but) of nothing;
the Fishes and Birds of all sorts and
kind; and also appointed this Order, and
gave them this faculty, that they should
bring forth their Like, for the continu-
ance of their severall kinds, as we see by
daily experience: but the Fishes in grea-
ter abundance then the Fowles; as y word
to the Fishes (Fill the water) and to the
Birds onely (Multiply yee) both shew.

Vic. That we provoke our selves to
obedience by the nature of Birds: and by
remembering

remembering that the Water, a brute creature, obeyed the voyce of God: how much more should man heare and obey, which is endued with Sense and Reason?

Quest. What did God Create on the sixth day?

Ans. On the sixth day, God created, of Nothing, all Cattell and creeping things, and the beasts of the earth, according to their Kinds: also hee made man of the dust of the earth.

*Gen. 1. 24.
to the end.*

Expl. First, of the Creation of the beasts of the Earth: They are here distinguished, into 3. ranks or sorts. First, Cattell, whereby we understand all tame Beasts, and Domesticall, which are familiar and conversant with man: as Horses, Mice, Sheep, Dogs, Cats, &c. Secondly creeping things, whereby are understood, those that have no feete, as Serpents; or those which have, but very short, as Moles, Ants, &c. Thirdly, Beasts, whereby are understood all wilde Beasts: As Lyons, Beares, Tigers, Wolves, Foxes, Hares, and all such which are of wilde Nature. The least of which creatures; either Fishes, fowles, or Beasts of the earth, is so great

great a worke; that all the world is not able to make the like: no not a fly, not a Louse.

Ex. 8. 18.

Vse 1. If God abase himselfe to make and preserve the smallest living creatures, much more wil he provide for them which feare him.

Mat. 6. 26.

Vse 2. The Lord made all things good, and so approued of them; but through the sinne of man, many creatures are become hurtfull, as Toads, Snakes, &c. As one saith: They were created Good, but to them that are euill they are become a scourge: Learne then by the rebellion of the creatures to thee, and the danger and feare thou art in by them, to bee humbled for thy sinne the cause thereof.

Eucherius.

Quest. You said that on the sixth day, God also created Man, What thinke you of Man's Creation?

Ans. I beleeeue that on the sixth day, God made Man, Male and Female, according to his Image and Likenesse; The Body of the Man, of the dust of the earth, and his Soule of nothing; the Body of the woman of the rib of the Man, and her Soule also of Nothing.

Gen. 1. 26.

27. & 2. 7.

21. 22.

Expl. It is a great folly, and oversight,

light, so, a man to take vpon him to know
other things, and to bee ignorant of him-
selfe; in whose Body and Soule there are
such euident marks of Gods wisdom,
power, and goodnesse; that euen Heathen
Philosophers haue called Man: A little
World; or a Map of the whole world.

Man consists of a body and a Soule:
we will speake first of his Body, noting
briefly, only that which thereof is said in
Text. When God had finished all his other
workes, then he made Man: In whose
Creation, he saith not as before, Let
there be Man, or Let the earth bring forth
Man; but as with Counsell, Let vs make
Man: Hereby noting more clearly the do-
ctrine of the Holy Trinity, in mans Cre-
ation, then in the creation of other things.
Concerning Mans body; we may con-
sider either the matter, or the Figure of
it: The matter was the dust of the earth;
other things were made of nothing, onely
Man, and Adams body of matter pre-
existent; though of it selfe hauing no
disposition to such an effect: as what like-
nesse, hath dust or red earth, to the flesh,
bloud and bones of mans body? Now for
the Figure of it, it is wonderful, as David
observeth;

Pl. 139. 14.
15.

obserueth: God not onely giuing the outward shape, and beautifull colour of the skinne, and outwardly distinguishing, & compacting in singular order and comeliness, the parts and lineaments of the body; but framing & giuing within, Bowels, Veines, Arteries, Nerves, Muscles, and Bones, &c. most wonderfully. Now whether Iesus Christ, by whom we beleeue all things were made, did in the shape of man (as he often so appeared to the Fathers) with his hands, frame and fashion the body of man, as some affirme, I leaue it as vncertaine.

Vse. Did not God make mans body of nothing? nor of gold, or some heavenly and pretious matter, but of dust? Remember then thy beginning and be humble, in as much as thou, nay Kings, & Quenes are framed of no better stuffe then the dust and dirt of y^e earth; which themselves, nay euen brute beasts tread vnder their feet: yea, we are below the beasts in this, that they were but brought out of y^e earth, as out of their originall place: Man made of the earth, as of a base and brittle matter. Why art y^e proud of a peece of dirt? & so prankest by thy painted sheath? Let thine
owne

stone bosome teach thee humility, for thou art dust: and let it also teach thee thy frailty, that thou must die: for to dust thou shalt returne. Gen. 3. 19.

Quest. What is the Soule of man, which you speake of?

Ans. The Soule of man is a Spirituall substance, Immortall; endued with Understanding, Memory, Conscience, and Will: Created in the Humane Body, to make the Person of Man, and to enable Man to know, and worshippe his Creator. Ecc. 12. 7. Heb. 12. 7. Mat. 10. 28. Psa. 103. 2. Zach. 12. 1. Gen. 2. 7. 1. Cor. 15. 45.

Expl. Every man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without the which, the body is a dead lump of the earth, the Immortality whereof is to be believed against all Epicures; or else all Religion & Piety vanisheth. Though therefore the body die, yet the Soule existeth, being dissolved from the body, being so farre from death, that it neuer falleth a sleepe, which is the image of death. The immortality of the Soule might be made manifest by reason: but Scriptures to prove it (for I write to Christians.) are Mat. 10. 28 Mat. 22. 32 Luk. 16. 19 Phil. 1. 23. &c.

When Moses speaketh of the creation

of the Soule, and the infusing of it into the body, hee saith: God breathed into his face the breath of life: Which must not be vnderstood, as though God had any mouth to breathe, but that God by his omnipotent power made the man to breathe, and yet hereby we may perceiue, that that which was thus created is a Spirit, not bratone out of the matter, but immediatly proceeding, as out of the mouth of God. And if any shall aske how our soules are now created, and whether we receiue them as our bodies, from our parents or no? The answer is, that we receiue onely our bodies from our parents, our soules still immediately from God. God is called the Father of the Spirits of men; because, though hee be the Authour of their bodies also: yet of these by meanes, of them immediately. And whereas some might thinke that hereby God might be in danger to be made guilty of the sinne of man, when hee putteth a soule into the body begotten by vnlawfull copulation: It is answered, that God is no more hereby guilty, then hee is pertaker of the fault of the Thiefe, when hee causeth stolen coine

Psa. 33. 15.

Zach. 12. 1.

Iob. 33. 4.

Ezech. 12.

7.

Heb. 12. 9.

coyne to grow, as well as that which is
truely bought. These things being to
be considered not Morally, but Na-
turally in regard of their Being. And
because the guiltinesse wee received
from Adam, may seeme to approue that
our Soules come from Adam also: else
how should they be guilty? Wee are to
vnderstand, that the sinne and guilti-
nesse is not in the Soule alone, or in
the Body alone, but in the whole Man,
consisting of Body and Soule; so the
Soule is infused of God voide of sinne:
Though euen then, when it is put into
the Body, it be guilty of owning, though
not of doing: euen as the debt of the Fa-
ther is to be paid by the Heire, and hee
lyable thereunto. Thus is the Soule
subiect to guilt, so also is it faulty; not as
it is created of God, for so it is pure;
nor as it is reasonable, but as it is
ioyned to the Body, making the per-
son of a Man, who hath not the Image
of G D D which hee should haue, but
the corrupt image of Adam, which hee
should not haue. This Soule is the forme
of Man, by the which wee vnderstand,
Remember, Will, Discourse; by the

which wee differ from the beasts; being wonderfully ioyned to the body: A Spirituall Essence to a Bodily, without any thing to hold the same, but the onely commandement of God: Being, not in one part of the body in regard of the Essence, and in another in regard of the faculties, but being after a wonderfull manner, wholly in every part: yea, all the faculties of the Soule being wholly in every part, in regard of their originall, though not in regard of their proper subiect.

Vse 1. Thou hast a Soule, which is endued with Understanding and Will; the proper object of thy Understanding is Truth; of thy Will, Goodnesse: If thou beest a man, then all thy labour should be to increase in thy knowledge of the Truth: and in the approbation, election, and practise of that which is Good.

Vse. 2. Remember thou hast an immortal part, which is thy Soule, be carefull then so to adorne it with grace and vertue that thou maist live immortally in ioy and happinesse, and not in misery and paine. Many will say they haue Soules to save, so haue they Soules given them to know God, and to worship him according to his Word:

Word: But as the most part haue no care to glorifie God, in and with their Soules: so (whatsoever they say) they shew by their liues, they haue Soules to be damned rather then saued: For as saluation is promised to them which beleeue and obey God; so to them which do not, is damnation denounced by the word of God.

Quest. You said that Conscience is a Faculty of the Soule, declare further what Conscience is.

Ans. Conscience is a Faculty of the Soule, taking notice of all that is in Man, Eccl. 7.24. or that passeth through his whole life, and 1. Cor. 2.11 so determining thereof, accusing or excusing before God. Rom. 2.15.

Ex. All men haue Conscience, which is proper to euery reasonable creatures: yea, euery seuerall man or woman, hath his, or her, owne seuerall Conscience within them; which is a naturall Faculty, or Created Quality in the Minde, bozne with vs: And whereas we vse to say, that some are men of no Conscience, or haue no Conscience; the meaning is not, that they haue no conscience at all, but no good Conscience.

Conscience is diuersly distinguished:

In regard of the light whereby it is informed, it is either a Naturall Conscience, which hath onely the light of Nature for direction; or it is a Christian Conscience, and better enlightened (as you may call it) which besides Nature, hath the Holy Scriptures, more largely and distinctly, guiding and directing it.

In regard of this direction: Conscience is either informed, or discerning; or not informed and blinde: and this according to two degrees thereof, is either a Doubting Conscience; when, for want of evident light to direct, we cannot resolve: or an Erring Conscience; when a man mistakes through ignorance, good for evil, or evil for good: or when out of known principles and true, we conclude and infer erroneously.

Again, Conscience is in regard of the quality thereof, either Good, or Bad: the Good Conscience, is that which is sprinkled with the blood of Christ, and regenerate: and is according to a two-fold estate thereof; either a good quiet Conscience, when upon good grounds we truly believe, and unfeignedly repent,
enjoying

enjoying peace, and confidence, and bold-
ness before God: or a good troubled con-
science; when, though we believe and re-
pent, yet through some sin that we have
committed, or through our in-bred infi-
delity, we are troubled and in doubt: and
this is called God; not because it is trou-
bled, but because of the true grace where-
by it is renewed, with the which true
grace, may and is oftentimes, yea for the
most part, and that in the best men and
women, trouble toynded: as Davids heart
fainting him, and Pauls crying out: O
wretched man! Bad conscience is that
which is not renewed: for every man till
he be in Christ, hath a bad conscience:
and this also, according to a two-fold e-
state thereof, is either an euill quiet con-
science, whereof there are two degrees:
first, a slumbering conscience, that stirs
not but when death comes, or in some
grievous affliction: as the brethren of Jo-
seph. Secondly, a seared conscience,
which hath no more sense and feeling then
a stone, no not in death, as may appear
by the example of Nabal. Or an euill trou-
bled conscience, which is two-fold: either
a large conscience, that makes no bones
of

Gen. 42. 21

1. Sam. 25.

37.

Mar. 23. 24

of small finnes (as they are called) but stirres o2 stickes only at monstrous sins: as which trembles at murder, but makes nothing of anger, reuiling and reuenging, so it be not in blood. Such is the conscience also, which restraines from bloody oathes; but as for Faith & Troth, Bread, Drinke, the light that shines, &c. neuer feesles o2 checkes for them: o2 a narrow conscience: and this is, when the conscience feesles not greater finnes, and yet is very sensible of small things, o2 trifles: as the Pharisaicall conscience, making great conscience of tithing Mint and Annice, but neglecting Percey, Faith and Iudgement: o2 as the Popish conscience, streyning at a little flesh on a Friday, but swallowing blasphemies, whoredomes, and other grieuous finnes, without any trouble.

That faculty of our soule, which taketh knowledge, and determineth of all our actions, is called Conscience, either because it is a partner with another in the knowledge of a secret (which Another is God) o2 because it is ioyned with certaine Principles and Rules of the Law, in the minde, and with memo2y; vsing the helpe
of

of these in the execution of the office thereof.

The office of Conscience is two-fold: first, to know all things in a man, or done, and omitted by man: all thoughts, words, deeds, affections, and the omitting of all duties: the soule by conscience seeking it selfe, as by a reflection. As for instance: The Soule by science knoweth a thing; the Conscience, it knowes that it knowes such a thing. The Heart thinks a thought, good or evill: by conscience the heart knowes that it thinks such a thought. By Faith the heart beleeues: by Conscience, the heart knowes it doth beleeue. By affections the Soule grieues, or ioyes: by conscience we know we do so. And hence the conscience is called a Register, or Notary. Rom. 9. 1.

The second office of conscience is to determine of the thoughts, words & deedes of men: which things as they are diuers, in regard of time, so is the action of conscience diuers concerning them. The actions (to insist onely of them) are either past, or to come: Of actions past, conscience determineth two wayes: according to a double consideration, or question, of such actions.

actions. As first, whether they were done or not done : secondly, whether they were well or euilly done.

For the first question, whether an action were done or no, Conscience within most certainly certifieth : As in Caine, when his Tongue said, I know not where my brother is, his Conscience said, Thou knowest wherere he is : for thou hast killed him. So in Dauid, when he was accused as a Traytor against Saul : his conscience said, that he was no Traytor, nor had conspired against him. So in Iob, when his friends said, he was an Hypocrite : his conscience witnessed within him before God, that he was none. And hence is conscience called a witnessse : yea, a thousand witnessses.

For the second question, whether a thing be well or ill done : Conscience, with the helpe of certaine Principles in the Minde, iudgeth in euill things, as a Witnessse accusing, and as a Iudge condemning : In things well done, as a Witnessse excusing, and as a Iudge acquitting : And both these, after the manner of Practicall Reasoning, as Paul sheweth. Of euill things thus : In the example

example of Caine, Hee that killeth his Brother sinneth grievously (saith the Principle in the minde.) But thou Caine hast killed thy Brother, (saith Conscience as a Witnesse by the helpe of Memory) therefore thou hast sinned grievously, saith Conscience an Accuser. Again, murtherers must be damned (saith the Principle of the minde) by the Law. But thou Caine art a murtherer (saith conscience as an Accuser :) therefore thou shalt be damned, saith Conscience as a Judge condemning. And from these actions of conscience come more or lesse, feare, griefe, sadnesse, desperation, & other fearefull consequents. Of good things thus: in y^e example of Manasses, or Mary Magdalen. He that sorroweth truly for sin, & leaueth it, and followeth righteousness, repenteth (saith the Principle, or Rule in the minde.) But thou M. or M. M. dost so, (saith conscience as a witnesse,) therefore thou repentest (saith conscience excusing) Again, he that repents shal be saued (saith the rule.) But thou M. or M. M. repentest (saith conscience excusing:) therefore y^e shalt be saued (saith conscience acquitting) And hence come peace of conscience,

Joy, boldnesse to come into the presence of God, &c.

The actions to come, of which Conscience determineth, are either good or bad: The conscience, in regard of her Iudgement of good actions, may be called a spurring or prouoking conscience: As thus, if the question be concerning keeping of the Sabaoth: the commaundment of God must be kept, saith the Rule; but to keepe the Sabaoth is a commaundment of God, saith the Iudgement of Reason; therefore keepe the Sabaoth, saith Conscience. In regard of bad things, the conscience may be called a bydeling, or a restraining Conscience: as, if question be, whether the Sabaoth may bee broken: thus, The commaundment of God may not be broken: but to breake the Sabaoth is to breake the commaundment of God, therefore breake it not saith conscience. Thus by experience we feele within vs, before we do a thing, a certaine power pushing vs backe, or egging vs forward: or we seeme to heare a voyce in our breasts, bidding; or forbidding vs. And when we do contrary to the motion and monishing of conscience, we are said to

to wound, and to sin against our consciences, which is grieuous. Now remember how the Conscience determineth of Actions: So also of Thoughts and Words.

Vse 1. Loke well to thy conscience, and examine it: for a good conscience is not of Nature, but of Grace, by Faith, Rom. 5. 1.
through the blood of Christ. For it is the blood of Iesus applied by Faith, which Heb. 9. 14.
purgeth the conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy conscience be quyet, and trouble thee not: for it may so be, and yet be starke nought. Bee sure that the quietnesse thereof bee grounded on the righteousnesse of Christ, and the assurance of the pardon of thy sinnes: Else when it stirreth and awake-
eth, it will be like a Lyon, ready euen to rend out thy throat. Call therefore thy conscience to her office here, which if she discharge, and being rightly informed, excuse thee, thou mayest truly haue boldnesse before God: Otherwise, euen as a man that hath the gout, is not healed, because for a little time he feeleth it not beat and fret: so neither doth the quietnesse of
conscience

conscience argue the health and godnesse thereof, vnlesse it be quieted by the blood of Iesus. Better thy conscience accuse here then in the day of Iudgement, when (though it sleepe now) it will, vnlesse it be pzenented, most certainly accuse and confound. For the nature of it is alwaies to take Gods part, though it be against it selfe. Make then thy conscience thy friend against that day; when a good conscience will be moze woorth then a whole world: The remembrance of which time, made Paul endeouore to haue a cleare conscience befoze God and men.

Acts 24.16

Vse 2. If thou once gettest a good conscience, keepe it with all diligence: For

Prou. 4. 23

Pro. 15. 15

2. Cor. 1. 12

as a good conscience is a continuall feast:

Yea, a very heauen vpon earth; so an euil

and guiltie conscience is an vnspcakrable

torment, yea a very hell, for a wounded

spirit who can beare? If a man haue a

Pro. 14.

good conscience, he cannot want comfort

in the midst of the fire: But if a man

were in Paradise, as Adam, with an e-

uill conscience, hee must needs want

comfort: for as the shadow followes the

body, so doth an euill conscience follow

the vnrepentant sinner, alwaies dogging

him,

him; and crying fearefully against him. Thou hast sinned: thou shalt be damned: dyming into most fearefull agonies and passions, euen vnto finall desperation, as in Iudas, if the mouth be not stopped by the merites of Christ. The Heathen thought, that those who liued ill, were haunted with furies, and fiends: Surely, this is the fiend, euen thy euill conscience, gnawing vpon thy heart, and stinging as a Scorpion, neither canst thou auoyde it, but onely by faith in Christ. keepe therefore thy good conscience (if thou hast it) as the chiefeest Jewell: which thou shalt doe, if thou obserue these Rules. First, cherish faith: for it is the root of a good conscience: Secondly, auoyd all sinne, for as a moat in the eye, so sinne troubleth the peace of conscience: and as water quenbeth fire, so sinne putteth out the godnesse thereof. And therefore when Abigaile would perswade Dauid from bloody reuenge, she vseth an argument from preserving the peace of conscience, and perswadeth him: Thirdly, walke in the continuall practise of righteousness: which, that we may be able to do, namely both to auoyde sin, & to

Heb. 13. 18

II4 The Grounds of Diuinity.

true honestly : A fourth thing must be
 done, which is the right enforming of
 the conscience, that it be able to discern
 good from euill, and mistake not one for an
 other : for as an unskillfull Pilote, that
 knoweth not the coast, easily maketh
 shippewracks : and as a bad guide some
 bringeth into danger, so a conscience not
 instructed in the truth. For if thou doub-
 test, and dost doubtingly, thou sinnest :
 though the action be lawfull in it selfe, yet
 not to thee: for whatsoeuer is not of faith,
 is sinne. If thy conscience erre, taking
 that to be good which is euill, thou canst
 not but sinne : for if thou dost according
 to thy erring conscience, thou sinnest in
 doing contrary to the commandement of
 God. If thou dost it not, thou sinnest
 also, because thou dost against conscience,
 and there is no way to helpe out of these
 byers, but to enforce the conscience in
 the truth; which is by the word of God,
 the rule of conscience : by which it ap-
 peareth, that all such which neglect the
 word of God, must needs haue corrupt
 and dangerous consciences.

Rom. 14. 23

1. Corin. 14
24, 25.

Use 3. Penet sinne in hope of secre-
 cie, for thou canst not lie hidde; though
 thou

thou couldest conceale thy faults from all men, yea from the diuell, yet there is a bird in thy breast, which will tell tales, and betray all: the conscience is a thousand witnesses; happy is he which hath it to witnesse for him before God.

Quest. What meane you when you say that man was created in the Image and likeness of God?

Ans. I meane that neere likenes whereby Adam resembled God; which consisted partly in the immortality of his soule, partly in his dominio over the creatures, but principally in the gifts of his minde, knowledge, holines, and righteousness. Colos. 3. 10
Ephes. 4. 24

Expli. Wherein consists the chiefe happiness of man, to be like his Creator: for God made not man like other things made, but like himselfe, like I say, having some sparkes of excellency, as representations of the Divine Nature; though this likenesse be such that there remains an unspeakable distance betwene God and man, even in his greatest perfection.

Though the feature of the body be most beautifull, yet herein we place no part of the Image of God: though we confesse, that even as the lanthorne is il-

illustrated by the candle within it : euen so the body is made , in some sort , resplendent , by the brightnesse of the Soule within , in which the Image of GOD chiefly resideth. And yet to speake properly , we say not , that the Soule , but that the whole man was made according to Gods Image.

This Image (not to say any thing , of the spirituall Essence , and Immortalitie of the Soule) was partly in the dominion granted ouer the Creatures : which dominion was not direct : (for God is onely the soueraigne Lord;) but profitable : consisting in his dwelling , and the vse and benefit of the Creatures : yet the extent of this , onely to the inferiour creatures , as the earth , sea , ayre , and the creatures living in the same. Partly also was the Image , in the excellent Graces of knowledge , Holines , righteousness , and Truth , wherewith man was endowed ; so that as the former resembled Gods imperious maiesty , so this his infinite purity and Holinesse . And this also we are to remember , that the woman was made aswell as the man , according to the Image of God : though in regard

regard of the subiection of the woman to the man, it more excellently, in that, appears in the man. 1 Cor. 11. 3

Vse. Labor for knowledge, and grace to live godly, whereby thou resemblest God himselfe: and this is commanded; Be ye holy, for I am holy, saith the Lord: 1 Pet. 1. 16.
For though thou hast a body beautifull, and a soule endued with much vnderstanding and wit; yet without wisdom and righteousness, without knowledge of heavenly and spirituall things, and the practise of piety and godlines; thou arte not like vnto God, but like vnto the diuell himselfe. Iohn 8. 44.
1. Iohn 3. 8

Thus much of the first generall worke the Creation: now of the other, which is the preservation of the Creature called Providence.

Quest. What is the Providence of God?

Ans. The Providence of God, is that way or manner, whereby I verely beleewe that God knoweth, preserueth, governeth, and to their certaine ends directeth, all and singular the things, with their actions which he hath created. Hebr. 4. 13
Psal. 36. 6.
& 104.
Hebr. 1. 3.
Iere. 10. 23
Iohn 5. 17
Acts 17. 28

Explic. As nothing could haue bene vnlesse it had receiued a being of God, so

nothing can continue, unlesse it be still preserved by him: Which preservation of the Creature, is eyther generall, or speciall. The generall is that whereby he continueth the order, which he gave the creature at the first; as the seasons and times of the yeare, that the Sunne should give light, the fire burne, the earth yield fruit, bread nourish, &c. for this could not continue without the providence of God: as appears in bread. The speciall is whereby he succurreth all second causes, and the course of things, so oft as he pleaseth; as making the Sunne to stand still, and dividing the Sea, &c. and also preserveth, and careteth for, not onely the kinds of things, but also the particulars of every kinde, not onely of the more noble creatures, as of Man (of whom more hereafter in the doctrine of Predestination) but of the least and most contemptible, with all their actions and events: not a my wind riseth, not a cloud stirreth, not any raine, snow &c. falleth, not a sparrow or little bird dieth, or cometh into the fallons of the kite, or into the net of the Fowler, but by God, who worketh all things according to the counsell of his will:

Deut. 8. 3.

Psal. 147. 8.
9, 16, 17, 18,
Mat. 10. 29,
30.

will: yea our very haire are numbed.

So that we beleeue the prouidence of God, to extend it selfe, euen to the basest worme, and least flie, as well as to the Angels in heauen, and that it is as large as his knowledge; equally containing all things, (though not giuing equall things to all) vniuersalls, singulars: things necessary, things contingent; naturall, voluntary, good, euill, little, great; and that it ordereth and gouerneth all things, and actions, as he himselfe hath decreed. Neither is this to flatter God, to say that he careth for every particular worme, flie &c. as if so be God cared onely for multitudes,, and not for every each one: when our Saviour saith one sparrow. Hee is as well able to know them, and to prouide for them, as to make them, and give them life, and the paine is all alike to him, to care for every one, as for a multitude; neither doth it derogate from his greatnesse, or goodnesse, but rather amplifie the same, when hee neglecteth nothing which he hath made. Surely if it did not impeach his Maiestie to make them, neither to preserve them.

Quest. But do you beleeue that Gods pro-

vidence extendeth it selfe to all actions of men, euen to decree, order, and governe euill actions?

Ans. Yes indeede, I belecue that euen the euill actions of men, are not only foreknowne, but also decreed by God.

Gene. 45. 5

2. Sa. 16. 10

Acts 4. 18

Expli. We need not feare to attribute euill actions to the decree of God, because the Scripture so speaketh; onely we must soberly and wisely vnderstand it: namely, that Pharaohs cruelty, Shemeis tussing, Absolons vncleannes, Iudas his betraying of Christ; are not by his revealed will approued, but forbidden: and yet that by his good pleasure hee will permit the same. Which permission we may not vnderstand to be the cessation of his care and prouidence, or an ydle wincking at the matter; but ioynd with an adiuue power, not of infusing euill into men: but first of taking away or denyng his grace, and of deliuering of them most iustly to Satan, and to the lusts of their owne hearts. And also of bounding their wils, purposes, and actions, and directing them to a good end. For God is so good that he would neuer suffer euill to be, if hee could not bring good out of euill; Euen as the skilfull Apothecary

pothecary, knoweth how to vse payson well, and to the good of the patient. And surely, this is almost pregnant proofe of the powerfull prouidence of God herein, when those actions which are done by wicked men contrary to his will, yet are brought to serue and fulfill his holy will and purpose. For euen as in an Armie one fighteth for praise, an other for lucre of the spoyle, an other is egged forward by desire of reuenge; yet all for the victorie, and for their Prince: and as in a shippe, some weigh by Ankers, others stand at the pumpe, others at the sterne, and all by seuerall workes labour for the safety of the ship: so, whatsoeuer the wicked propound to themselves, yet the Lord ordaineth all to his good pleasure, will they, nill they: so that as an arrow flieth to the mark which the shooter ayimeth at, without any sence whither it goeth: So the Lord serueth himself by the wicked though they thinke not so much. Hence is it that though the decree of Gods prouidence (as hath bene said) is concerning those euill actions; yet neither is God guilty, nor man guiltlesse, God is not guilty, because he putteth no euill into men, but bleth them

Esay 10.5,
6,7.

them as he findeth them, and so maketh them to serue his gloꝝy, who may vse what creatures he will, and cannot vse them, though they be euill, but well, because he is infinitely good. Neither is man guiltlesse, notwithstanding the Decree: for sinners are not excusable, because there is no force vsed towards them, but they follow their sinnes with great pleasure, and a very willing minde, and casting away the care of vertue, do, of their owne accord, yeald themselves to their owne lusts, respecting in their euill deeds onely the satisfying of their owne wills, and not the fulfilling of the will of God. The Iewes did what the hand & will of God had determined before to be done to **THEM**; but they considered not that, but were led vnto that sinne by the malice and couetousnesse of their owne wicked and enuious hearts, which were the true causes thereof. So that, (as Saint Augustine saith) In one and the selfe same thing, **GOD** is iust, and **Man** is most vniust, because in that one thing which they doe, there is not one cause for the which they do the same.

Were

Here further it is to be marked, that the Decree of God (in respect whereof all things are necessary) doth not take away contingency, which is, when a thing, whē it is, had a cause whereby it might haue bene otherwise. As the bones of Christ must be vnbroken in regard of Gods Decree, and yet they might haue bene broken in regard of their owne nature, and the freedom of the mindes of the Soules. Neither may any thinke, that hereby are frustrated, deliberations, prudence and vse of meanes: for as God decreeth the being of things, so also the meanes whereby such things shall be. As in regard of Gods Decree, Lot cannot be burnt in Sodom; but then he must escape, and he him away out of the City. David must overcome Goliath, but then he must take his sling, with the smoth Stones, with him. Manasses must be saued, because God hath so decreed, but then he must repent and beleue, which are the meanes of saluation appointed and decreed by God.

Vse 1. Labour soundly to vnderstand, and with all thy wit to maintaine this doctrine: for to deny the Providence is all one

Psal. 14. 1. one as to deny God: and this indeede is
 Psal. 10. 4. a maine cause of the prophaneity of vile
 11. men.

Psal. 14. 1. 3

Therefore, denying a fatall destiny, whereby all things, even God himselfe, should be tied to the nature of second causes, and abhorring all conceit of fortune and meere chance (which are words fitter for Heathens then Christians, which believe there is a G D D) let vs hold fast this Doctrine, that all things whatsoever are governed by an *Occular Providence*: Yea, if any thing fall out, which wee might thinke to bee by chance, because wee see not the cause of it, yet to be perswaded that so it was fore-seene, and fore-appointed and decreed of G D D, as that place of Numbers 23. 23. compared with that of Exodus 21. 13. doth most plainly shew.

Psal. 58. 11

Heb. 11. 6.

Vse 2. This Doctrine also consisteth many wayes: First if wee (as we ought) carefully observe the experiences of Gods providence towards vs, in the often vnerpected successe of our affaires, we must needes both be confirmed in our Faith, the more stedfastly to depend
 and

and trust on G D D, and also be hereby occasioned often to giue thanks.

Secondly, if Affliction come, it teacheth, that it cometh not out of the dust, but by the wise and iust appointment of G D D; And this breedeth patience.

Thirdly, whereas the Church, and such as feare G D D, haue many enemies, this teacheth that they can do nothing but as G D D pleaseeth: yea, the very Diuels themselves can neither hurt Iob, nor enter into the Swine, but as they are licenced by G D D, and when he pleaseeth to licence either Sathan, or euill Men, or other Creatures, to hurt his Children, or Seruants, he both boundeth them, beyond which they cannot go, and also in the end turneth all things to the best.

Rom. 8. 28.

Psal. 35. 10

Fourthly, neglect not lawfull meanes for the accomplishing of thy lawfull desires: for this were to tempt G D D: And yet trust not in the meanes, though neuer so likely: for that were to sacrifice to the worth, and to commit a kinde of Idolatry. Hast thou Bread? Then that is a good meanes of Nourishing: But

God

- God can breake the staffe of it, and make it as a stone to thee: For man liueth not by bread onely, but by the word of God: mise annered thereto. In the vse thereof of all meanes concerning either Corporall or Spirituall things, looke vp vnto heauen, and pray for a blessing; or else thou wasthest in vaine, thou labourst in vaine, in vaine thou vsest any meanes: yea, in the midst of many difficulties, though thou then see no meanes, yet trust in God, for God will prouide, as Abraham said: Wherefore go on cheerefully in thy calling, seruing God, and casting thy care vpon him, for he careth for thee: Say
- Deut. 8. 3. *1. Pet. 5. 7.* commit thy very Soule vnto him in wel-
doing, as vnto a most faithfull Creatour.
- Ps. 137. 1. 2. *1. Pet. 4. 19.* For if God cloatheth the Grass, regardeth a Sparrow, and numbeth thy superfluities, euen the haire of thy head, how much more will hee keepe, and prouide for thy Soule, if thou fearest and obeyest him, I say Vn; who regardeth all as one, and one, as if hee were alone; who is neither detained about the care of one, nor distracted about the care of more: to whom nothing is hard because Almighty, nor multitude of businesse can ouerwhelme

wherein, because infinitely Wise, to whom be praise for ever. Amen.

This much of the generall workes by which God is described: Creation, and Providence, which extend to all things. Now of the more Speciall, which concerne the Church, which are Redemption, Sanctification.

Quest. You said that God is the Redeemer of his Church: What is Redemption?

Ans. Redemption is a worke of God, whereby hee hath fully deliuered his Elect, from sinne, the curse of the Law, Eternall Death, and the power of the Devil, by Iesus CHRIST to the praise and glory of his Name.

1. Cor. 1. 30

Col. 1. 14

Tit. 2. 14

Expl. The deliuey of Mankind from sinne and death is, significantly, by the Holy Ghost called Redemption: which signifieth, a purchasing, or buying againe, or a Ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called, a Price, a Counter-ransomer: The Flocke of Christ is said to bee purchased with Gods owne Blood: and Yee are bought with a price.

Mat. 20. 28

1. Tim. 2. 6.

Act. 20. 28.

1. Cor. 6. 30

We were in bondage, even to the very Devil of hell, the great enemy of Mankind

2. Tim. 2.
26.

Heb. 2. 14.

Gal. 3. 13.

Tit. 2. 14.

kind; and therefore ungodly men and im-
men, are said to bee taken alive, in the
snare of the Devill, at his will. Also we
were in bondage to sinne, the curse of the
Law, and to eternall condemnation, from
all which Christ hath delivered vs, by a
Price, even Himselfe.

Luk. 11. 22.

Col. 1. 13.

Heb. 2. 14.

But heere we must know that Christ
ransoming vs out of the clawes of the
devill, by a Price, payes not this Price to
the devill, but to God: who delivers sin-
ners to the devill, as to his executioners to
bee tormented: And when this worde of
Redemption is spoken onely, of taking
vs from sathan, it noteth that we are de-
livered by power and force, not by a price.
Therefore in the Gospell, Christ in com-
parison of Sathan, is called *the Stronger*,
who overcommeth him and divideth his
spoiles. We are said to be delivered from
the power of darknesse; where the word
signifieth by fine force, to deliver
or plucke away. Even as David pulled the
Lambe out of the Beares mouth, so hath
Christ by his Almighty power, rescued
vs out of the mouth of the Roaring Lyon:
So also he hath destroyed the devill,
not by abolishing his substance, but by
weakening

weakening his power, as the word there importeth: Christ then payeth his Ransom as a price to his Father, and so, forcibly delivereth vs from the deuill: Who hath the power of death, as the Hangman hath the power of the Gallows; not absolute, but by commission from God; for the tormenting of the wicked.

This Redemption wee speake of, is so the worke of God, that wee exclude all creatures from any power, or possibility of redeeming vs. And wee acknowledge it to be the worke of the whole Trinity deliuering vs in the person of the Sonne, who redeemeth vs by his Merite, and by his Efficacy: by his Merite, deserving Redemption for vs: by his Efficacy, effectually applying it vnto vs by his Spirit through Faith.

Vs. First, here wee may see the wonderful misery, in the which wee are all, till wee haue our part, in the Eternall Redemption, purchased for vs by Iesus Christ: for first, we are vnder the power of sinne, and the tyranny of the deuill: very Bond-slaves, more miserable then euer were the poore Israelites in Egypt, or now are the poore Christians vnder the Turke:

for the bondage of these is onely bodily: ours more: bodily and spirituall also: our bodies and very Spirits being subiect to
 Ephe. 2. 2. obey his filthy will in all things.

Secondly, we are all our life time in feare of death, even as is the case of one condemned to the Gallows, hee alwaies trembles and quakes at the approach and remembrance of the houre of his execution: So wee, if God make vs sensible of our estate, in regard of sinne, are alwaies haunted with the terrors of an euill conscience, as with Furies and Fiends as yet: as Calue, Saul, Iudas,

Thirdly, wee are fire-brands of hell, subiect to eternall condemnation, for our sinnes, &c. This is our misery, which who so vnderstandeth not, nor considereth, he neuer esteemeth this wonderfull mercy of God in redeeming of vs, as he ought: For as hee that supposeth himselfe to be mortally sicke, highly reckonesth of the Physicion which cureth him, and he which is troubled but with some light infirmity not so: Even so, to him, to him onely is the tydings of the Gospell welcome, the Promise sweete, the Blood of Christ inualluable, the Loue of God unspeakable

able; yea, without measure, and passing all knowledge: which seeth his misery, and seeth his heart toruing with the fetters and bolts of sinne, and which considereth of those eternall torments due to the same.

Vic. 1. Here we ought also to consider, of the Price whereby we are ransomed, and of the exceeding Love of God. For the Price, it was neither gold nor silver, nor any corruptible thing, but the precious Blood of the Lamb without spotte Jesus Christ. Marke thou which readest: ^{1. Pet. 1. 18} It cost the very Precious Blood of Jesus ^{19.} the Sonne of God, who was without sinne; to save thee a vile wretch, from eternall damnation which thou deseruest by thy finnes. The Love of God herein appeared to be most wonderfull, in that he spared not his owne Sonne, but gaue him to death; even for vs and in our stead, who were, not his friends, but his very enemies: See what loue the Father ^{Rom. 6. 7.} hath shewed; that thou art Inp of the be- ^{8.} milby sinne, shouldest haue the Blood of Gods owne Sonne shed to make thee his son or daughter. Let me speake vnto thee my words of Ezra, which words he spake ^{Ez. 9. 13. 14}

from the occasion of a meaner delin-
 rance. Seeing God hath kept thee from
 being beneath for thine iniquities, and
 hath granted thee such delivrance,
 shouldst thou continue in sinne? Shouldst
 thou rebell, and returne to breake the
 Commandement of suchⁱ, so mercifull a
 God: by drunkennesse, blasphemy, lying,
 pride, whozedome, or any profanenesse:
 Shouldst thou despise the Sabbath,
 Word, Sacraments, Blood of such a
 Saviour? Shouldst thou refuse to sacri-
 fice thy Body and Soule to his glory,
 that refused not to sacrifice his precious
 life for thy Salvation? Shouldst thou be
 a Piggard of thy duty to him, yea of thy
 best blood, who was prodigall to spend
 and shed his Blood to redeeme thee?

Luk. 1. 74.

75.

Tit. 2. 14.

85. &c.

Now God forbid. May this, inexcusably
 bindeth vs all, to all thankfulnessse, and
 true obedience.

Quest. But you said that Man was crea-
 ted according to the Image of God, in a most
 holy and happy estate: how then comes hee to
 stand in need of a Redeemer?

Ans. I beleue that Adam and Eve be-
 ing created by God, according to his
 Image, in singular happinesse, and placed
 in

in Paradise; did notwithstanding willingly, and by the enticement of the diuell, fall away, transgressing Gods commandment given vnto them; and so made themselves, and their posteritie, subject both to sinne and death, the wages of the same. Gen. chap. 2. and 3.

Expli. Though it be farre better to in-
deuance to come out of the misery we are
in, then curiously to inquire, how we
came into the same: yet because many ne-
cessary points depend on this; and wee
never seeke the heavenly Physitian till
we vnderstand and feele our disease, and
the danger; Therefore it is necessary that
wee should haue some good measure of
knowledge hereof. Which we shall at-
taine, if we consider these two things:
First, what Adams state was in his In-
nocency, and vpon what conditions it did
stand. Secondly, the manner of his fall:
We will here intreate of his happinesse, Genes. 3.
and the conditions thereof. The happinesse
of our first parents may bee referred to
these heads. First, that they were created
in the Image of God, together with the
manner of their creation; but of this be-
foye.

Gene. 3.9.
to 15.

Secondly, that they were placed in the Garden of Eden, translated, by the Septuagint, Paradise, and commonly so called, because it was a place of singular delight and pleasure: a most pleasant place, in regard both of the variety of all pleasant fruits, (the Trees also of knowledge and life in the midst thereof) and also in regard of the precious rivers watering the same: Unto this our Saviour alludeth when he saith to the Thief, This day thou shalt be with me in Paradise: not that Paradise wherein Adam was put, which was defaced in the flood: but Heaven, so called, for the happiness, joy, and rivers of pleasure which are there for evermore.

Gen. 2.25.

Thirdly, the happiness of our first parents is set downe, from their freedom from all things which might hurt their bodies, or disturbe their mindes. They were both naked and were not ashamed. They were naked; Hereby is signified, that their bodies had a kind of Impassibilitie; so that though they were neither hairy nor woolly as other beasts, nor clothed in apparrell, as now; but of a soft & smooth skinne, and naked: yet they were not sub-

ied to the iniuries of the weather, as raine, wind, heat, cold, &c. They were not ashamed. Not as though any vndecent thing were spoken of them, (as now he is accounted a beast that is not ashamed of his nakednesse) but first, to shew, that inwardly in their mindes, did shine the Image of God: that is, Innocencie, Sanctity, and Integrity, &c. in which if they had continued, they should not have needed their figge-leaves, nor any apparell: Secondly, that outwardly in their bodies, there was exceeding beautie, and perfection of all parts, so that there was no uncomeliness, no not in those members, which after sinne, natural shame, for their deformity, and uncomeliness, teacheth vs to cover. Thirdly, that in the inferiour parts of the minde and body, there was no inordinat motion or appetits; all members of the body, and inferiour desires, being ruled and governed by the Inward grace of the minde: So that if we meditate of these things, we can not but conceive, that the happinesse of our first parents was very great.

Now we are to consider of the conditions, on which this happinesse did stand,

for they were created thus, but mutable, and changeable; & this state to continue, and in the end to be translated to a celestial life, if they kept the Commandment of God; otherwise not.

Ge. 2. 16. 17

The Commandment was about one of the Trees which were in the midst of the Garden, namely the Tree of Knowledge of good and euill; which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the intent, being a Sacrament of trial and admonition to them, that if they did eat of it, then they should haue wooll experience, of the good they had lost, and of the euill they had gotten, they hauing before a speculative knowlege, but not a practical experience hereof. The other tree was called the tree of Life, both because it had a power by vertue to preserve life and health; and also more principally because it was to our first parents a Sacrament of the continuance of their life in Paradise, and after, of their translating onto a heavenly life, if they continued in obedience.

The Commandment concerning the Tree of Knowledge contained a prohibition,

hibition, which was this : Of the Tree of Knowledge of good and evil thou shalt not eat. **This Commandement God imposed by two reasons :** The first from the liberty God gave them to all the rest of the Trees of the Garden. Therefore

Verse 17.

he might well abstaine from this one. The other reason, from the danger ensuing, if he did eate ; Thou shalt die the death. **That is,** Thou shalt certainly die, temporally here, in the separation of the soule from the body ; and spiritually in losing the graces before spoken of, and eternally in the separation of Body and Soule from God. **This was mans happinesse:** and it stood on this condition ; if he observed the Positive Lawe given him of God.

Verse 16.

Verse 17.

Vic. 1. Death, so speake properly, is not naturall ; namely according to the nature of man in his Creation ; but against nature, coming in by sinne. Adam being created to immortality, that is in such an estate, that if he had never sinned, he should never have died. For although Adams body was mortall in it selfe, & could die ; yet it had a power not to die, through the gift of the Creator, namely,

Rom. 5. 12.

ly, if he continued in his integrity. So Adam in his state of innocencie was both mortal, and immortal, in divers respects. Immortal, having not an impossibility of dying, but a possibility of not dying, which possibility he lost by his sinne, and instead thereof received a necessity of dying; Thou shalt die the death. He was mortal, not because he should have actually died, if he had not sinned, but because, if he sinned, it was possible he should, as he might die. Death then cometh not from Nature, but from Sinne.

Vse 2. The remembrance of this happiness of our first parents, which they lost to themselves, and to us, by their fall, should move us, even with tears of blood (if it were possible) to bewaile our present misery in which we are, which is as farre from that happiness, as the Earth, nay as Hell is from Heaven. Then Man was the Cedar of Paradise, the Picture of Heaven, the Glory of the Earth, the Ruler of the World, and Gods owne delight. But now he is the Fire-brand of Hell, the Picture of the Wicked, more base then the basest creatures

tures on the earth; clothed with no lesse dishonour and shame, then he was before crowned with honour and glory: Not onely, as Nebuchadnezzar, transformed into a beast; but being made of the Temple of God, a Cage of uncleane Spirits: yea, the very habitation of the Devil. Wherefore let vs all take vp a grievous lamentation, when we looke backe to our first glory, and to Paradise, our antient right. And if there be any sparke of Heavely courage & wisdom in our breasts, let vs endeavour to recour to that by Christ, which we have lost in Adam: Say, God offers, in his belov'd Sonne, more glory, better happinesse: let vs not be so belsted, as to suffer Sathan to deceive, and deprive vs of the Recovery of Gods favour; by our continuance in sinne, which first he made vs lose by committing sinne, &c.

Vle 3. Man in Paradise, in the time of his Innocency, might not be idle,, nor without a positive law, for obedience: so that neither labour in dressing the Garden, nor to be tyed to speciall duty by the law, was any impeachment of his happinesse: Those therefore which place any pleasure

pleasure or happiness in idleness, or in doing to time as they list, and to be lawless, do exceedingly manifest & vile corruption of their hearts: so idleness, and lawless liberty was not permitted to Adam in Paradise.

Q. I something conceive the happiness of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?

Ans. The fall of our first parents, was their voluntary transgression of the commandment of God, in eating of the fruit of the forbidden tree; caused by the subtil malice of the Diuell, and their owne infidelitie, *Gen. 3.* through the whole chapter.

Expli. Out of the third chapter of Genesis, which is called of some, The Patriarkes Catechisme, we are taught of the fall and sin of man, of the anger of God, of the punishment of sinne, and of the beginning of mans misery, vnto the which he was not created; but into the which he fell, by the instice of God, through his sinne: points hidden from the wise, and reuealed by the word, by which we come to know the cause of all the miseries which

which follow our nature; which miseries the Philosophers saw, and confessed: but the wisest of them could neuer conceiue the cause thereof, which is sinne. In this chapter is also contained a most excellent (euen the first) promise of Christ. But we are briefly to consider of his fall, which is set downe in the first verses: the rest of the chapter shewing the consequence of the fall.

The Diuell, being fallen irrecoverably, comes into the Garden, and in the forme of a Serpent, I meane speaking in, and by a true Serpent, out of a cruell enuy of Mans happinesse, and an insatiable desire of doing hurt, tempts the first Woman, and by the Woman, Man to sinne, and ppenales: He bewds the Woman thus:

Yea? Hath God said, ye shal not eate? &c. As if he should haue said; It is a likely matter, that God cares what yee eate: What? do you thinke that God stands vpon an Apple? It is not to be beleueed: Hath hee created all things for you, and would he not let you vse all things? This is the first assault; which the Woman weakely resisteth, beginning euen at the first to peeld, as appeareth by rehearsing

Verse 1.

Verse 2, 3.

the

Gen. 2.17. the commination, or threatening, saith: For whereas God said; Thou shalt dye the death, noting the certainty of it; he speaketh doubtfully: Lest yee dye. As if he began to thinke, that it might be they should dye, if they did eate, it might be not.

Verse 4. The Diuell perceiving the Woman to stagger, and the wall of her faith to shake, plies all his ordinance to the battery. For the word was no sooner out of her mouth, Lest yee dye: but he replieth: Yee shall not dye at all. As if he should haue said: What? Dye: with eating so faire an Apple? Can there be any hurt in this? O Woman! Yee shall not dye at all. God affirmed, Yee shall dye certainly. The Woman doubteth, Lest yee dye. The Diuell, that old Lye, denieth; Yee shall not dye at all. When (not giving the Woman any respite to besinke her, or to reply) he accuseth God of enuy, and promisseth Divinity unto them. O (saith he) God knoweth, &c. As if he should haue said, God enuieth your happinesse, and I cannot but tell you of it. For he knoweth well enough, that if you should eate of that tree, you should see that you never saw:

law: (O subtle deceiver!) and that yee shall be as Gods. Impudent liar! when as by this means both they and their posterity became like unto him. Beholde the Woman (saith he) what a goodly Tree this is: how pleasant to the eye, delicate to the taste, desirable for use. Can it doe you any hurt? would any but snakes abstaine? goe to, eate and feare not, He warrant you! And then the woman yielded, and seeing that it was good for meats, pleasant to the eyes, and a Tree to be desired to get knowledge, shee tooke of it, and did eate, and by these same reasons perswaded her husband, and gave him, and hee did eate. Ah! and Alas! whose heart is not moved to ruth, who mournes not that considers the fall of the Spight? Oh! How were the Spight overcome in the midst of Paradise by the subtilty of the Serpent? Even holy Adam by the enticement of his Wife! Tell it in the gates of the Citties, preach it on the house tops, and publish it in the eares of all the world, till the Inhabitants of the earth mourn for the misery that is come upon them, even till the Chosen and Beloved bee delivered and redeemed by
the

Verse 6.

the strong Arme, and Grace, of the
 Redemptor and Saviour. **I C H A D**
C H A P T E R. *How a man is led to*

This is the fall of our first Parents
 even their most grievous sinne, which is
 not to be measured by the price of the pe-
 ple, but by the Person, whose Comman-
 dement is broken together with the great
 reason they had to keepe it, and the co-
 stines of performing the same. It is
 thought of some to be the greatest sinne
 pardonable, that ever was committed:
 and surely it was most heynous, and in-
 iurious to God our Creator, being called
 the fall, because it is not one sinne but
 many: as, first, Doubting: Secondly,
 Infidelity: Thirdly, Security: Fourthly,
 Curiosity, seeking wisdom beside the
 Word: Fifthly, Pride: Sixthly, Idolatry,
 preferring the devill and his lyes, before
 God and his Truth: Seventhly, horrible
 Unthankfulness: Eighthly, contempt of
 God: Ninthly, murder both of themselves
 and of their Posterity, &c.

The consequents of this fall, followes
 in the seventh verse, to the end of the
 chapter, viz. when they had both thus say-
 ten, then their eyes were opened, and they

they saw that that were naked; and they were ashamed, & fled from God, &c. Their eyes were opened: Not that they saw not at all before, but to see that which they saw not before, to wit, their owne misery and shame: In the act of their sinne their eyes (that of their understanding) were shut by the Witch-craft of the Devil: After their sinne, they are opened; their consciences accuse them of guiltinesse; they sensibly feele their nakednesse; that is, the corruption their nature, the losse of the Image of God; And are ashamed: Then they take figge leaves to cover the nakednesse of their bodies, flye from God, deny the fact, and most impudently excuse themselves: the woman laying the blame upon the serpent, the man upon God: When God sentenceth them to all manner of miseries for their transgression: and yet in mercy propoundeth a Saviour, which is the seed of the woman, Jesus Christ, by whom they might be saved through faith and repentance:

Vse 1. If Adam and Eve, having the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Satan, but were tempted and over-

L

come

246 The Grounds of Divinity.

pointe: What person or place can then be free: yea, who can preuaile: but onely such which obtaine sufficient grace, continually pray for strength, and watch against this deuouring enemy, putting on the whole armour of God.

1. Pet. 5. 8.

Epc. 6. 10.

11. 12.

2. Cor. 12.

9. &c.

Vic 2. In as much as Sathan dash not at first plainly tempt Eue, to disobey God, but first cunningly, begins to breed a doubt in her minde of the certainty of Gods Word, we are taught two singular things: first to observe the order of the devils proceeding in temptation, for looke how hee dealt with Eue, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrees: As when hee would keep men from Repentance, that they might be damned with him; hee will not at first say, Ye need not repent at all: but thus, (much like as hee dealt with Eue) Yea? beginne so slow to bee precise: What? a yong Saint? Lost your best time? The flower of your age? Wither your body with griefe, care, study, and melancholy? Wary your selfe quicke? Unbegine your selfe liberty, you are yong, you shall haue time enough afterwards, you need not repent as yet.

Gal. 3.

Thus

Thus doth the serpent hisle: But would in this, and deferre thy Repentance, and then he will roze out boldy; Thou needst not repent at all, &c. Secondly, hente we are taught, that if we would be preserved in the time of temptation; then one singular meanes is to hold fast the word of God, and to beleue it: which was the weapon wherewith Christ repelled and soyled the deuill in the wilderness: when he brought Eu: to doubt of this, shee was easily ouercome: so if he can bring vs to neglect, contemne, or speake euill of the word, or but to doubt of the truth of it, hee makes reckoning we are his owne: This is, as if wee should yeld our weapons into our enemies hands, to cut our owne throats, so then we must needs bee ouercome, &c.

Mat. 4. 10.

Vic 3. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first Parents; we learne what it is to sin: namely, to bring our selues vnder the danger of all the curses and plagues of God. The deuill promiseth pleasure and profits, if we sinne, fulfilling our owne lusts; beleue hym if thou wilt: he that

tempts thee now, will, if thou beest ruled by him, torment thee so: it afterwards. Remember how hee promised a kind of Divinity to our first Parents, and tremble. Labour what thou canst to resist him, and repent.

Vsc 4. When we see our nakednesse, bodily, or spirituall, or feele any cold or heat hurtfull; sicknesse, want, paine, &c. we should call to minde the originall of all these our sinnes, and be humbled, &c.

Quest. What if Adam and Eve thus offended, what's that to vs?

Ans. Yes very much; for though Adam actually transgressed, yet because he was not, as a private, but as a publique person, representing, and the very roote of all Man-kind: receiuing, and loosing, not onely for himselfe, but for all his Posterity, the Grace which hee had: Therefore

Rom. 5. 12.

Rom. 5. 18.

Rom. 5. 19.

Gen. 5. 3.

Psal. 51. 5.

his fall made both Himselfe, and all Man-kind also, Culpable, Guilty, and Corrupt, &c.

Expl. In Adams sinne, three things concurred: First, the Actuall Transgression: Secondly, the Legall Guilt: Thirdly, the Naturall Pjanity, or Corruption. These three are conveyed to all Posterity

city (the Virgin Mary not excepted) which
 are by Naturall Generation descended of
 Adam; and that, three waies. The fault
 by participation, For as Levi was in
 Abrahams Loines, so were we in Adams:
 Therefore the Apostle saith: That in Rom. 5.12.
 Adam all sinned. The guilt, by imputa-
 tion; as the sonne of a Traytor, looseth
 the honour his father lost by his Treason:
 Therefore Paul saith; By the offence of Rom. 5.18.
 one the guilt came on all men to condem-
 nation, and this is meant when wee say
 the sinne of Adam is imputed to vs. The
 Corruption by Generation; therefore it
 is said: By one Mans disobedience, wee Rom. 5.19.
 are made sinners: So Adam begat Seth,
 not according to y^e image in which he was
 first created, but in his Image as he then
 was, corrupt; that is, a corrupt father,
 begat a corrupt sonne. As that which is Gen. 5.3.
 borne of the Flesh is Flesh: As a serpent Ioh. 3.6.
 engenders a serpent, so sinnefull men be-
 gets sinnefull men, according to the Rule:
 That which is begotten followeth the na-
 ture of that which doth beget. Neither
 doth this hinder, because some are rege-
 nerated and their sinnes pardoned; for
 men beget not childzen, as they are rege-
 nerate

nerate, but as they are men: euen as a circumcised father begetteth an vncircumcised sonne: and as cleane seed cometh vpon with straw and chaffe, and other tozerke: so men, though they haue obtained grace, beget children which are borne and continued in sinne.

Vse 1. Hence we learne, that children are corrupt, not onely by imitation, but also by nature: not as it was at first created, but as it is now corrupted: none partaking thereof (Christ onely excepted) but being culpable, guilty, and corupt thereby.

Vse 2. This also admonisheth parents, with all care to endeavour to bring vp their children in the instruction and information of the Lord; that as they are Instruments of their generation; & also of their corruption and guiltinesse, concerned by the same: so they become instruments, by their good Education and Discipline, of their regeneration by the Spirit of God. Surely these parents which beget and bring forth children, and care not to teach them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth Children (as much as

in them lieth) for the Dwelling, and not for God, &c.

Q. Tell me more plainly, what is that corruption that you say is conveyed unto vs from Adam?

Ans. It is that which is called *Originall sinne*: which is the disorder of the whole man, and the guiltinesse of *Adams* transgression, brought vpon all mankind by the fall of *Adam*; whereby they want the righteousness which ought to be in them, and haue that vnrighteousnesse which ought not to bee in them, which makes them inclinable to actuall sinne, being the fountaine thereof.

Gen. 6. 5.
Rom. 7. 18
Psal. 51. 7.
Rom. 8. 7.
1. Cor. 2. 14
Iam. 1. 14.
15.
Mat. 15. 19

Expl. This corruption of Nature is called *Originall sinne*, or of beginning; because it was from the beginning, as soon as euer the fall of *Adam* was: and also, because it is one of the first things which is with the childe in the conception: And further, because it is the beginning of all actuall sinne. Generally and more largely taken, it signifies the sinne of *Adam*, the guilt following, and the corruption: but more strictly, it is usually taken, onely for the corruption of nature, which implieth the losse of the Image of

God; and in the stead thereof, in the minde, blindness and vanity; in y^e will, Stubboynesse and rebellion; and in the affections, senses, and the whole body, grievous disorder, contrary to that that should be, and inclinable to all euill: Yea, we may not thinke, that the substance of body and soule, or any faculties, are impaired; but as in a poisoned fountaine, there is the water, and the running, onely the wholesomnesse is taken away: so onely the soundnesse of these is lost, and in the room therof, all vnsoundnesse hath taken place. This corruption, which we thus speake of, hath truely the nature of sinne, and maketh subiect to the wrath of God, as is manifest in Infants, which die, though they haue committed no adu-
 Rom. 5. 14 all transgression, as Paul reasoneth. And this is further to be remembred, that it is not so deuied vnto vs, that one hath one part of originall sinne, and another another part; but it is wholly in euery one, and is the Seed and Spawne of all sinne, even of the Sinne against the Holy Ghost.

Vse. 1. Hence we see, that we are corrupt and guilty of Hell, euen in our mothers

thers wombe: being conceived in sinne: P^{sa}. 51. 5.
 so that a childe of a day old is not innocent, though we call them so, in regard of any actuaill rebellion in their owne persons perfozmed: for there is in them sin, or concupiscence, in þ first act, as they say, euen as rauenousnesse in the Lyons, or wiluies wilhelpe; which also afterwards will take out into the second act in time to come. Euen as therfore, we kill an old wolfe, or snake, for the hurt it hath done, or is ready now to do, and also all the yongones for the hurtfull nature they haue, which in time will shew it selfe: So God may lustily cast, euen Infants, into hell, for the corruption of their nature, and will, all such of them, which he hath not, by election of grace, obtained to eternall life.

¶ **Vse 2.** Seeing there is in euery one, an inclination, though corruption, vnto all sinne, euen that unpardonable one: then, if thou haue receiued grace and power to maister thy corruptions, acknowledge him who hath discerned thee: and when thou seest a Drunkard, or any other sinner wallowing in his sinne, praise God; for thou art of the same Hould and Met-
 tall

fall, and if thou doest not the like, it is not the godnesse of thy nature; but the mercy of God, restraining, & sanctifying thy corrupt heart. Also, let it teach thee, not to despaire of thy neighbour, & rashly to condemne him, that yet hath not obtained grace: For as thou being, by nature, in the same condemnation, hast obtained mercy: so what knowest thou, how God will deale with him? Murther pray for him, and endeavour to bring him to the partaking of that grace which thou hast received; which is indeed a property of true grace.

Vse 3. This also teacheth a singular point of Wisdome: namely, in the practice of repentance, to strike at the root, to crucifie the flesh, and the affections, and to destroy the body of Sinne: As Physicians, which in the curing of a disease, remove the cause: & as a man that would destroy Weeds, pluckes them by Root and Kinde; bend all thy force, study and sorrow in repentance first this way. For from whence are Drunkennesse, Whoredome, Idolatry, Blasphemy, Lying: &c. even from this bitter root, this vnraine fountaine of Originall sinne.

sinne: As therefore Elisha healed the bitter Waters, by seasoning them at the Spring: So he that would have a sound and holy life, must labour to be sound within, and that his heart be truly seasoned with grace: else all is to no purpose. And here is the difference between Hypocrites, and such as are truly renewed: they cut off the branches, these the root: they reforme the action, these the affection of Sinne. Therefore as Sara will have Ismael put away, and the Bond-woman his mother also: so are we also, to put from us all evill actions, and to mortifie even the affection of sinning, if we would soundly repent.

Q. You speake of Actuall and Originall sinne: what is sinne?

Ans. Sinne is the transgression of the Law. 1. Joh. 3. 4

Q. What is the Law you speake of?

Ans. The Law which I meane, is the eternall Rule of Righteousnesse in God, manifested to man, first in the Creation, afterward repeated by the voyce of God, and written in two Tables of stone by the finger of God, containing divine precepts what we should be, doe, and leave vndone

Esay 8.30. done, requiring perfect obedience vnder
Exo. 20.1. the hope of life, and punishing the least
&c. disobedience with eternal death.

Psal. 19.11

& 119.105

Leui. 18.5

Deu. 27.27

Exp. The law is taken sundry waies
in the Scripture, here we take it for the
Mozall law, contained in the ten Com-
mandements: we call it an eternall Rule
of righteousness in God: because it is a
bright beame issuing from the Father of
Lights, containing the summe of his will,
concerning his worship, and the duty of
man vnto him, and to his neighbour. For
Gods will is the rule of all righteousness;
the Law the Copy of it: therefore obedi-
ence of workes, is called diuerse times,
doing of Gods will, in his word.

Math. 6.10

and 7.21.

This Law is an eternall rule, because
it was alwayes in God, and shall for ever
continue, euen vnto all eternity, perfectly
to be kept in heauen; and also to distin-
guish it from the Ceremoniall and Indi-
ciall Lawes, which are abrogated. The
Ceremoniall in regard of Use and Obser-
uation; and the Iudiciall, in regarde of
Obligation: So that, as wee may, at no
hand, bring into vse the Leviticall Cere-
monies, so we are not bound to the same
formes of Lawes Politicall, which were
given

given to the Common-wealth of the
Iewes. And yet the generall equitie of
both remaines; of the Iudicialls, that
some is to be punished by the Magistrate:
of the Ceremonialls, that God is to bee
worshipped in the comelinesse himselſe
hath commaunded: besides the substance
of these Ceremonies, which remaines for
ever, Jesus Christ.

This Law was at the first printed in
Adams heart; the knowledge and love
thereof, being a part of the Image of God
in him. A glimmering to hereof God, in
his singular wisdom, continued in the
heart of man after the fall: namely, so
much as might serve for the continuing
of fellowship and society amongst men,
and which might leave them without ex-
cuse. This remnant we usually call the
Law of Nature, not that mans nature
is the Author of it, but because it is im-
printed in the same. Afterward the Lord
repeated that Law on Mount Sinai, and
wrote it in two tables of stone, to convince
the stony hearts of men.

Quest. What are the words of this Law?

Ans. The words of this Law are these;
Then God spake all these words, and said, I am

Rom. 1. 19.
2. 15.

the Lord thy God which brought thee, &c. as it followeth in *Exodus* chap. 20. from the beginning of the first verse to the end of the sixteenth.

Expli. These tenne Lawes, or Late Sentences, are the ground and rule of all rightedusnesse, with the which to whatsoeuer agreeth, is good. Whatsoeuer disagreeeth, is euill: containing the generall heads of al duties to God and man which can be required. Divided into two Tables, the first containing our duty to God, the summe where of is: Thou shalt loue the Lord thy God with all thy heart, &c. The second, our duty to our neighbour, the summe whereof is, Thou shalt loue thy neighbour as thy selfe. Also it is diuided into tenne Precepts. The manner of giuing this law was very solenne and terrible: worthy to be often read, and marked of all. For the meaning of these Commandements, these generall Rules are to be obserued: First, they are to be vnderstood as the Prophets and Apostles haue expounded and taught them. Secondly, In all affirmatiue Precepts the negative, and in all negative, the affirmatiue are to be vnderstood. Wholly, the manner

Matth. 22.
37, 38, 39.

Deut. 10. 4.
Exod. 19.

manner of speech is to be obserued, as first concerning persons, by, Thou shalt, and shalt not; is meant euery one; none are exempted: Secondly, concerning things forbidden or commaunded; vnder one particular named; all of that nature, and kind, with the signes, causes, and effects, are vnderstood. Fourthly, the Lawe is spirituall, not onely brideling the hands, but the heart and first motions thereof. Fifthly, No creature can fully see into the depth of the doctrine, and particulars contained in it. Sixtly, None can dispence against this Law, but God onely, either in whole, or in part.

Vse 1. First, we are to praise God for giuing the Law, without the which wee could neuer attaine to the knowledge of sinne, and so of our wretchednes thereby; for by the Law comes the knowledge of sinne. Of the which, so long as wee are ignorant, we neuer seeke for remedy by Rom. 3.20.
7.7.8.
Jesus Christ: euen as that man neuer seekes the Physitian, which knoweth not that he is sicke: Many thinke aswell of themselves, as the Pharise, till the Law come: and then they appeare as blacke as hell. Therefore when the pride of thine heart

heart discovereth it selfe, by any vain conceit of thy owne worthinesse: Lett thy selfe in the true glasse of the law, that thou maist be humbled.

Vse 2. With all reverence heare, and with all care obey this Law: for if the giving of it were so terrible; how terrible shall the revenging of the transgressions thereof be; thinke you?

Vse 3. From the number of the precepts, being tenne, we may profitably remember, that as they are not many, but few; not confused, but orderly, and distinct; not long and tedious, but exceeding short: that we should in no wise be ignorant of them, the Lord having framed them so: that they may be carried in minde, as readily as the number of our fingers and toes.

Vse 4. In asmuch as the Lord forbiddeth all transgressions, under the names of the greatest sinnes of that kinde, as all oppression under the name of *Murther*; all deceit under the name of *Theft*; &c. We are carefully to avoyde all, even the least sinnes, even sinfull thoughts: for (whatsoever we thinke) no sinne is little, but in the account of God; even vniust
anger

anger is murder. Extenuate not therefore, nor minse thy sinnes, saying; Oh this is a trifle. I would no body did doe worse. I hope I am neither whoze nor thiefe, &c. for all vnchaste and wanton lokes, speeches, &c. is whoredome; all couetousnesse, deceit, and griping in bargaining, &c. is theft in the sight of God: But rather be humbled for them by true repentance; that they may be forgiven. For the least euill thought shall damne a man, without Christ, according to the tenour of this law; Cursed is every one Gal. 3. 10. that continueth not in all things written in the Law to doe them.

Quest. But is not this Morall Law abrogated by Christ?

Ans. Not, as it is a rule of our life, for so it is eternall, not to be abolished either heere, or in the life to come; but in Math. 5. 17. regard of the appurtenances of it: as the Threatnings, and Curse, and the severe Rom. 6. 15. and 7. 6. exaction of obedience in our persons, vn- Galat. 3. 13. to Iustification, it is abolished to the chil- and 4. 5. dren of God.

Explic. There are three voyces of the law: The first is, Thou shalt doe this, and anoyde that: This is neuer to be at

an end : but the law this way , as it is a doctrine commaunding good , and forbidding euill , shall by vs be most perfectly fulfilled in heauen , where we shall most perfectly loue God and our neighbour , which is the whole law : and Saint Paul 1. Cor. 13. 8 saith , That loue neuer is to be abolished. The 2^d voice of the law is , if thou dost this in thine own person , thou shalt liue. The third : If thou dost it not , o; dost the contrary , thou arte accursed : Now the whole law is abrogated , and the mouth thereof stopped to the children of God in these two last respects : The Gospel teaching life and saluation by another , which is Christ ; who also hath for vs , and in our stead , borne the curse of the law : but of the vngodly the law still exacteth their personall obedience , and thundzeth out the plagues and iudgements of God against them for the want thereof.

Vse 1. Christ hath purchased the liberty , but not of the flesh ; that thou shouldst liue as thou list , without a law : but onely from the necessity of Justification by the law : and from the curse thereof . But to the obedience thou art bound to doe thy vtmost endeouour , more then before

eternall; even for the Redemption sake,
which thou hast obtained, &c.

Vic 2. Hereby also we perceine that
Redemption from the Law is a benefite
not to be valued by Gold: Will scarce sa-
than, and sinne, as we have great cause:
But, neither sathan without sinne, nor
sinne without the Law, can any way
harm us, for the sting of death is sinne, 1. Cor. 15.
and the strength of sinne is the Law. 55.

Whether the Law require perfect obedi-
ence in our owne persons, or threaten
damnation for the least disobedience; the
boyes of it is more displeasing, then the
croaking of the Frogs and Toads in
Egypt: more terrible then the noise of
thunder, yea then the roaring of the de-
vils: For even the Justest men (how
much more the wicked and profane) even
the Justest men, I say, are guilty of ma-
ny sins, and if there be no meanes to qui-
et the Law, they must needs be subject to
the terrors of an accusing Conscience in
this life (which are the very flashings of
hell-fire, alas! who can beare them) and bee
eternally damned in y^e world to come.
And besides, in as much as the Law re-
quireth perfect obedience, of parts and
manner

degrees euen to a haire's breadth; What
 peace can the best man or woman in the
 world haue in any thing they do: for they
 must needs meete with the curse, euen in
 their best actions: in as much as the best
 are imperfect, and that which is imperfect
 is cursed by the Law. No maruell then
 that the Papists, and our Ignorants do
 vpon the Law, seeking to be iustified
 thereby: Surely, if there were no other
 way to Iustification; but by the Law, we
 should all be damned: but there is another
 way, which is the obedience of **I E-
 S U S C H R I S T** apprehended by
 faith, &c.

Vse 2. If thou comfortably seekest the
 benefite of Redemption from the Law in
 thy conscience, labour to preserve it, by
 Faith, Obedience, Repentance, Prayer,
 and other holy exercises, and carefully be-
 ware of all sinne, least thou come within
 the vynt of the Law: for sinne subiects vs
 vnto it: as therefore the burnt child breeds
 the fire, and euen the Bird that hath bene
 once shaken in the net, is not easily taken
 againe; so if thou beest free, keepe thy
 selfe so: Sinne bringeth into bondage. As
 therefore wee reade how the Romanes, in
 detestation

detestation of the name of proud Tar-
quise, who tyrannized over them, ban-
ished a good Cittizen, onely because he
had that name; even so, if thou truly
knowest what a precious thing thy Re-
demption is, it will make thee hate the
very mention (much more the practise) of
sine, which frustrateth the same, &c.

Quest. What is then the use of the Law?

Ans. The use of the Law is three-fold;

First, to restraine corruption from brea-
king forth into externall transgression: Se-
condly, to discover, make worse, and con-
demne sine: Thirdly, to instruct vs, in the
true worship of God, and to rule our
lives. Gal. 3. 19.
Rom. 7. 7.
8. 9. 10. 11.
Ezech. 10.
19.
Psal. 19. &
119.

Expl. If a man know not the use of
that which he possesseth, or have a Jewell,
and know not what it is good for, it is
unprofitable to him. So, the Law is good
to him which knoweth how to use it: And
a man may so use it, that it may bee most
hurtfull vnto him: as namely, if he seeke
Justification by it, which is onely by
faith in Christ: It may not be used as a
healing Plaster, for it hath no such na-
ture; but as a Cozrafine, that the dead
flesh of our proud hearts being eaten out

by the sharpenesse of the Law; we may be fit to be healed by the Blood of Christ.

First therefore the Law serves, by the threatnes of it, to restraine vs from sinne, and to keepe and containe vs in obedience: and this is the vse which the Pharisees and Hypocrites, make onely of it: being indeed proper to the vnregenerate, and therefore also dealing with the beleeuers, so farre as they are vnregenerate: For otherwise, as they are spirituall, they are a Law to themselves, and the Law not put for them: they doing of themselves, by the giift of Sanctification, willingly, that which the Law enioynes vnder the penalty of the curse; and would also do it, though the Law threatned not: Euen as a mother loues her child of her owne accord, though the Law also require the same.

Secondly, it serves to discouer sinne, and to prouoke it, and to damne it: The first and last of these three, being naturall to the Law, the second the effect of the law, not of it selfe, but through our corrupt nature, which takes occasion by the Law, which is good, and forbids euill, to be the worse: Now in these respects the Law

Law is said to worke anger, and to be the ministry of death. Rom. 4. 15.
1. Cor. 3. 7.

Thirdly, the Law serues for a doctrine, to instruct vs; not what to do to be iustified; but to shew vs wherein stands our duty to God and man, and what to do to shew our selues thankfull for our Iustification by Iesus Christ.

Vse 1. Here we may take knowledge of the vilenesse of our nature; which is the worse for that, for which it should bee the better, turning that into death which was ordained for life: For euen as a corrupt stomacke, turnes good meate into the nature of the disease; so till grace come by Christ, wee are the worse for the Law, longing after that which is forbidden. Euen as there was but one Tree forbidden, and that must Eue haue or none: So is it with vs, our corruption iudging stollen waters sweeter then those of our fountaine. For as a Riner, when the course of it is stoppt, it riseth and swels against the impediment: So both our vile nature against the Law, being so much the more euill, by how much the more the Law commands vs to be good. This should serue exceedingly to humble vs,

and to seeke for the renouation of the Spirit, that wee may loue the Law and obey it: For here is the weakenesse of the Law, it shewes that which is good, but giues no power to do it: But the Gospell (teaching vs better then the Law) learnes vs ouer the same lesson againe, and giues power also to do the same.

Vse 2. Here also we see how necessary the Preaching of the Law is to prepare men for Christ, though it haue no skill or power to apply him: Euen as the Sledge is necessary, to make a way for the third wheereby the rent is sowne vp; though it bee the third that fasteneth the peere together, not the Sledge, and without the Sledge the Third cannot do it: Euen so it is the Gospell which blesteth the Conscience with Peace; but first the Law must make way for the same. For euen as the Land is not fit to receiue the Sæde, till it bee sowne vp with the Plough: So neither are wee fit to receiue Grace vnto Life, till we, being humbled by the Law, be made to see what neede we haue of a Redeemer. Of this vse of the Law wee haue example in

2. Sam. 12.

1. 15.

Act. 2. 37.

Dauid. Examine then how thou canst by the perswasion thou hast of grace by Christ,

Christ, if thou wert never under the hammer of the law, and bruised by it, thou art not healed by Christ: but if thou earnest by thy comfort this way, after an unfeigned humiliation by the law, and now thou endeavourest, and hast respect to all the commandments thereof, then thou mayest have assurance of the goodnesse of thy state, otherwise thou mayest justly doubt of it.

Q. Can you perfectly keepe the law?

Ans. I confesse that no man living is able to performe that perfect obedience which the law requireth. James 3.2. Psa. 143.2.

Expl. Adam in his innocency was able to have performed perfect obedience to the law, both in regard of perfection of parts, and also of degrees; which in the state of corruption is impossible, even to the regenerate, in their owne persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of I H S shall perfectly be renewed in them.

Now if any should say, that it is unnecessary to thinke, that God should punish for the breach of that law which is impossible

sible to be kept: It is answered, that the
 law was possible to man, as God made
 him; though it be impossible, as man
 made himselfe. As iustly then, as a man
 may require his debt of him, who through
 his owne unchristinesse, hath made him-
 selfe unable to pay it: Euen so may God
 most iustly require that of vs, vnto the
 which he did inable vs, though we have
 only haue dis-inabled our selues. Where-
 fore, if at any time we read, that *the Saints*
 are said to be perfect, and to keepe the law:
 it is not to be vnderstood of perfection, or
 obedience legally taken, according to the
 strict rigor of the law; but Euangelical-
 ly, or according to the mitigation of the
 Gospell: which is, first, when the party
 obeying is in Christ; in whom all our im-
 perfections are expiated, and our spiritu-
 all sacrifices accepted. Secondly, when
 the heart is vp:right, and sincerely affected
 to all the Commandements of God.
 Thirdly, in comparison of others: as
 Noah, a perfect and iust man: not simply,
 but in his generation: as Iudah calls Tha-
 mar more righteous, though sinfull e-
 nough. Fourthly, when we aime at
 perfection, the Lord in mercy accounting
 vs,

1. Pet. 2. 5.

us, not as we are, according to the strict rule of his iustice, but as we would be through the woꝝke of his Spirit in our hearts.

If any shall object, that the woꝝkes of the Saints are the woꝝkes of the Spirit; therefore perfect: It is safely answered, that if they were the woꝝkes of the Spirit alone, it were true: but they are so the woꝝkes of the Spirit, that they are our woꝝkes also, and sauiour of our corruption: as pure water is soyled by passing through a filthy channell; and good Wine (as it were) tainted by the rustinesse of the Cask: And further, our actions are to be reputed such, as are the next natural beginnings in vs from whence they proceed: which are an vnderstanding, but in part unlightened; and will, and affections, but in part sanctified by the Spirit.

Vlc 1. Trust not in thine own woꝝks: for though they may be in some respect good, yet in other respect they haue euill mingled withall: so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

Vlc

Vſe 2. Perſwade thy heart to endeavour to pleaſe him with thy beſt ſervice, who ſo graciouſly is content through Chriſt, to accept of thy weake obedience, &c.

Q. None then can keep the law: what do they deſerve which breake it?

Ans. They which in the leaſt manner breake that holy Law, deſerve the wrath
Deu. 27. 26 and curſe of God: that is, all plagues,
Gal. 3. 10. and iudgements of body and ſoule, in this
Rom. 2. 9. world, and in the world to come.
& 6. 23.

Vſe 1. If one ſinne deſerve Hell, then what haſt thou juſt cauſe to feare, who art guilty of innumerable ſinnes? How ſhalt thou eſcape vnder many ſinnes, when the leaſt ſinne is ſo heavy and heinous, that it cannot bee pardoned without the heart blood of Jeſus Chriſt: &c.

Vſe 2. Hate ſin, which bringeth with it the curſe, yea all curſes: and if thy vile nature taketh pleaſure in any ſinne, lay the momentary pleaſure thereof with eternall paine that followeth it, and conſider wiſely: Is ſinne ſweet? But Death and the Curſe are bitter. Conſciouſneſſe, Guilty, Uncleanneſſe, Drunkenneſſe, Reuenge, may pleaſe the fleſh; but knoweſt

Wilt thou not, that they will bee bitter in the end? Wilt thou rather separate thy selfe for euer from God, and be accursed, then leaue thy sinnes, and walke in the commandements of God? Who can dwell with continuall burnings, and endure that fire? &c.

Q. Wee are all sinners, and deserue the curse, what meanes is there to be freed from it?

Ans. Whosoever are iustified in the sight of God, by the obedience of Christ, through Faith, are sure to escape the curse of the Law. Rom. 5.1.2
3.4.5.
Rom. 8.1.
Gal. 3.13.

Q. What is iustification in the sight of God?

Ans. Iustification is the sentence of God; whereby, as a Iudge, for the righteousness of another, that is of Christ, he freely forgiveth the sins of the believing sinner, and imputeth the righteousness of Christ vnto him, for his owne glory, and the sinners eternall saluation. Rom. 3.21.
22.23.24.
25.26.

Expl. For the vnderstanding of this wonderful point, it must be very well observed, that Iustification, or to Iustifie, signifies not to make Just, by expelling the euill quality in vs, and infusing that which is good: but alwayes in this matter it is taken iudicially, being a tearme, or word

word taken from the bench of the Judge, and signifies by way of sentence, to pronounce a person arraigned, to be cleare, quit and guiltlesse, as appears: He that justifies the wicked, and condemneth the iust: both these are an abomination to the Lord. Here, by the opposition of Justifying and Condemning, it is manifest, that Justification is iudicially taken: for it is no abomination to make an evil man good: so also is the word taken.

Pro. 17. 15.
 Psal. 143. 2.
 Rom. 8. 33
 &c.

For the understanding then of the answers to the two last questions, conceive thus. When hast broken the Law, and art a grievous sinner; Thou must answer it before the iudgement seate of God, the sentence of the Law is: Thou must be damned for thy sinnes: Thy Conscience askes how thou shalt escape? The answer is: There is no way, vnlesse the Iudges fauour may bee obtained to iustifie thee, that is, to absolve thee by his sentence. Which Judge (who is God, from whose sentence there is no appeale) if he shall iustifie thee, that is, pronounce thee to be guiltlesse and Iust, and so acquite thee, then thy Conscience hath Peace.

Vse 1. Diligently study this point, which

which is the chiefe Tower (as it were) of Christian Religion, against all Gentilism, and Superstitions: Which if it be not rightly understood, it is not possible to preserve the purity of doctrine in other points: Yea, some Papists have confessed (and it is most true) that this doctrine, namely the very foundation of all Popery: their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. Being no more able to stand before this doctrine, sincerely taught & understood, then the Dagon of the Philistines was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance. It were therefore a very grosse thing, that any Christians of the yeares of discretion, should be ignorant hereof.

Pighius.

Vse 1. It is the greatest and hardest matter in y^e world, for a sinner to be justified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgiveness. But consider thou, that thou must be arraigned, and tried, before the judgement seat of that God, who is a consuming

consuming fire: in whose sight the Hea-
 uens are unclean, who will not favour
 iniquity, who cannot be deluded, or
 ceined; who cannot retract, and reverse
 the sentence of condemnation manifest
 in the law, without satisfaction: for the
 law accusing sheweth that sentence alrea-
 dy written with the finger of God: & the
 conscience confesseth all: Consider this,
 and then tell me what it is to be Justified:
 How shalt thou escape? Even David, a
 man beloved of God, and after his stout
 heart, when hee considereth this, cryeth
 out, Enter not into iudgement with thy
 servant, O Lord, for in thy sight shall no
 flesh be justified. And againe, If thou shalt
 marke iniquities, who shall stand? name-
 ly, in iudgement. What then canst thou
 say, why thou shouldst not be damned?
 What shall thy conscience plead? Guilty
 thou art, and God must deale iustly. To
 whom wilt thou go? We will go even to
 Iesus Christ, our Lambe, slain from the
 beginning of the world: Iehovah our
 righteousness, our surety, who hath per-
 fectly fulfilled the Law for vs, and fully
 paid, and patiently suffered all things
 which can be exacted of vs, or were to be
 suffered

justified by us. Whose righteousness is ours (if we beleue) enen as effectually, as if it had bene done in our owne persons: and for this onely is a sinner justified, that is pronounced to be iust before God. This if thou know it, happy arte thou if thou seele it, &c.

Quest. You said that we are justified by the righteousness of another; How can that be? Can I live by another mans Soule? or be learned by the learning that is in another?

Ans. I verely beleue, that the righteousness, for the which I am justified in the sight of God, is not in me, but in Iesus Christ my Redeemer and Surety.

Iere. 23.6.
1. Cor. 1.30
2. Cor. 5.21
Phil. 3.9.

Explic. Those things, though they seeme hard, yet are easie enough to him which is willing to learne and beleue the Scriptures, and doth not desire to make his faith subiect to his reason. We must then know that Christ is our Suretie: and looke; as the debtor is discharged by the payment performed by the Surety, and such payment made; is imputed to the Debtor, and reckoned as if he had payed it himselfe: So God in sentence giving, unputeth vnto vs that which our Surety hath done or suffered for vs,

Hebr. 7.12

and (whatsoever we are in our selves) respecteth vs as if it had bene done by vs, and so dischargeeth vs.

If any shall object, and say: How can I be righteous by anothers Righteousnesse: Suppose Christs: Why may I not as well be said to live by the humane Soule of Christ, as to be iustified by his Righteousnesse. The answer is ready: That those two things are not like, as they are supposed to be: Because the humane Soule of Christ was not given him, or appointed to this end to enlure, and informe my bodie: but the Righteousnesse of Christ was appointed by God to this end, that I thereby should be accounted righteous before him: For the quality, property, or nature of any thing, whereby it is apt and fitt unto this, or unto that, is from, and depends upon the appoyntment of God, the WDD of Nature: the affection of the Creature, whereby it naturally produceth any effect, being the effect or creation of God: So that if you aske, Why doth the Sunne shine: the fire burne &c. I answer: Because WDD hath appoynted them so to doe: which appoyntment of his

his is their very nature : As then it is naturall for the Sunne to shine, and the fire to burne, and that I should be warmed by the hearth, which is in the fire, because God hath so appointed : So also it is as naturall an effect, for the righteousness of Christ to iustifie Believers, Because God hath appointed it to that end and purpose. For it falls not out at adventure, that Christs Righteousnes should be ours ; but God in his Eternall Counsell, appointed Christ to be our Suretie, and for his righteousness sake, to accept of vs, as if we had bene perfectly righteous in our selues : Therefore we may bee bolde to trust to this, in as much as the Scriptures teach, that Christ was appointed, and his righteousness ginen to Believers to this verie end ; that in, and by it, their finnes might be forgiven, and they pronounced righteous in him.

Rom. 3.25
16.

1. Cor. 1.30

Moreover, we beleeue that Christ dyed : What was that which made him according to the counsell of his Father subiect to death ? Euen our finnes, which were imputed to him. If therefore we beleeue that the finnes which were in vs,

and not subiectively in him, did make him die: why should we doubt, but that the righteousness which is in him, and not subiectively in vs, should iustifie vs before GOD, as is plaine. **2. Cor. 5. 21** He a sinner by the imputation of our sinnes, we righteous by the imputation of his righteousness.

Further, consider this: The first Adam was the roote, and in the steade of all mankind, all of vs partaking of his flesh and blood by naturall generation. The second Adam (which is Christ) is the roote, the head, and instead of all the Elect, who are made bone of his bone, and flesh of his flesh, by a supernaturall grace through faith. **Ephes. 5. 30** If then by the first Adams sinne, we be all sinfull and guilty, why should not beléevers, by the second Adams righteousness be righteous, and acquitted: it being no lesse the appoyntment of God (as hath bene saide) that Christ our head should supernaturally conuey his righteousness to Beléevers, than it was his appoyntment, that Adam naturally should conuey his sinne and corruption vnto vs by generation. **Rom. 5. 12.** This is plaine.

Understand then in a word. The guilty sinner is arraigned before Gods iudgement seate : Christ his Aduocate, in the behalfe of the sinner ; pleades his owne (not the sinners) righteousnesse both active and passive , by the covenant, agreement, and consent of the Judge : When the Judge (according to his owne appointment and covenant made) forgiveth the sinner beleeuing , and imputeth the righteousnesse of Christ his Suretie vnto him : And this is the Iustification of a sinner, which is the forgiveness of sinnes, and the imputation of the righteousnesse of Christ , as further appeareth, Psal. 32. 1, 2. compared with Rom. 4. 6. 7, 8. If any shall say ; How are we iustified freely, when so pretious a thing as the righteousnesse of Christ is payed for it : It is to be answered that whatsoever it cost Christ (as it cost him full deare) yet to vs Iustification is free.

Vse Build , and stablish thy Conscience on this Doctrine , in as much as it sheweth such a way of iustifying sinners, wherein the exalt Justice and bottomlesse mercy of God meet together, and are declared. God must be iust ; therefore our

sinnes must be punished: and he must be mercifull, or else we cannot be saved. If our selues in our selues suffer for our sins, where is his mercy? if he forgives vs without Satisfaction; where is his Justice? Here is then that mystery, which Reason cannot conceive; the wisdom of man could never finde out; into the which the very Angels desire to looke: Gods iustice to the uttermost farthing satisfied in Christ: His mercy unspeakably declared to vs for his sake. Thus the beginning and end of our salvation is in God: who found out alone, this way so admirable: and who effectually applyeth it to vs by the Eternall Spirit; to whom be praise for ever, Amen.

Quest. It may be conceived, that there may be such a Righteousnesse, whereby the Person that worketh it may be iustified, but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, even all that shall be saved?

Ans. Yes, it is very possible, if we consider the worthinesse of the Person which wrought it, which is Iesus Christ.

Quest. What manner of Person then is Iesus Christ? describe this plainly unto me.

Ans.

Ans. I beleeeue that Iesus Christ, is the naturall and onely begotten Son of God, the second Person in the holy Trinitie, very God, and very Man, and that in one person; annoynted, to be our Prophet, Priest, and King. Who was humbled for vs to the death of the Crosse, and was exalted for vs to the right hand of his Father.

Expl. The true knowledge of Christ consisteth in the knowledge of these two points: Of his Person, and of his Office. Of his Person these three things, must necessarily be beleened according to the Scriptures. First, that he is that onely true God.

Secondly, that he is very man, partaking of our flesh and blood, with all generall (not personall) infirmities of our nature, being in all things like vnto vs, yet without sinne: And therefore wee muste that he was hungry, thirsty, weary, &c. And if you aske how he could partake of our nature, and yet haue no sinne: you must remember, that he was conceived by the Holy Ghost, and borne of the virgin Mary. The Holy Ghost sanctifying a part of the substance of the Virgins

John 1.14.
Hebr. 1.3.
John 1.1.
Rom. 9.5.
1. Ioh. 5.20
Gene. 3.15
1. Tim. 2.5
Gen. 3.15.
Iohn 1.14.
Hebr. 1.9.
Deu. 18.15
Mat. 13.57
Hebr. 5.5,
Iohn 18.36
Matt. 21.5.
Luke 1.32.
Reu. 17.14.
Philip. 2.
8,6.
Heb. 2. 14.
and 4.15.
1. Pet. 1.19
and 2.22.
Luk. 1. & 2

Body, to be the Body of Christ; so that we beleene he was not begotten by man, by whom corruption and sinne is propagated and deriued vnto vs.

Thirdly, that he is God and Man in one Person; figured by the Arke, which was of Gold and precious Wood that would not rot; noting by y^e Gold y^e Deity of Christ, and by the precious Wood, his Humanity without sinne; This Personall union of these two Natures in Christ, was thus. The Sonne of God, being from euerlasting a Person, subsisting in the Holy and vndiuided Trinity, did assume, or take, into the Unity of his Person, a Humane Nature, consisting of Body and Soule, so soone as euer it beganne to be, hauing no Subsistence out of his Person, but being destitute of all Personality in it selfe, so that it becomes the very Body and Soule of the Sonne of God; and whatsoener is proper to either Nature (which are not by this meanes, either in Essence, or Operations, confounded) is indifferently and truly spoken of the Person: As to make it plaine to the simple.

In our selues, vnderstanding and knowledge,

knowledge, are effects, and woꝝkes of the soule: eating, sleeping, &c. are woꝝkes pꝛo-
 pꝛ to the Body: Neither doth the Soule
 eat, or sleepe, or the Body vnderstand or
 know: Yet wee say well and truly, that
 Peter or Paul, consisting of this body and
 soule, vnderstand, know, eat, sleepe, &c.
 because these two Natures, the body and
 soule are vnitied in their person: And for
 this cause, looke what is well, or ill done,
 by the body, or any part of it; or by the
 soule, or any part of it, is accounted to the
 whole Person, making the Person guilty
 or not guilty, good or bad: As if the Tongue
 blasphemeth, it is said the Person blasphe-
 meth: or if there be euill motions in the
 minde, yet the whole Person is guilty. So
 (in some sort) is it in this Personall Uni-
 on of these two Natures of Christ. As:
 To know all things, to be present euery
 where, are Pꝛopꝛieties of his Diuine Na-
 ture: To keep the Law, to die, and to bleed;
 are Pꝛopꝛieties of the Humane Nature of
 Christ. Now wee may not say that the
 Humane Nature of Christ knoweth all
 things, is omnipotent, &c. Nor that the
 Diuine Nature is obedient, bleadeth, dy-
 eth, &c. And yet in regard of the Personall
 Union

Union of these two Natures in Christ we say that the Person which hath these two Natures (which in Christ the Sonne of God) knoweth all things, is present every where, bleedeth, dyeth, &c. and looke what is done, or suffered, by either of the Natures, is truly done (and so accounted) by the whole Person: So that if you aske who fulfilled the Law, who dyed for us we may say, the second Person in the Trinity, even God; though not according to his Divine, but Humane Nature, as spee

AA. 10. 18.

heth the Holy Ghost notably. God by his Divine Blood, purchased the Flock of his Elect. Whereby I beleene, and that most infallibly and truly, that whatsoever Christ did for my saluation, is Gods own deed, even the immediate worke of the second Person in the Trinity.

Yet heere one thing must be remembred; that though the body and soule of Peter, make the person of Peter, yet the Humane and Divine Nature of Christ make not his Person: for he was a Person from eternall, and cannot bee a Humane Person, but is still a Divine Person; though he could not be a Mediator, or execute that Office without the Humane Nature

nature so assumed. This is that wonderful Myſtery of our Saviour IESVS CHAISTS Incarnation: Wherein contained (propounded to our faith, not to our Reason) three the greatest Miracles that euer were. Firſt, that a Virgine conceived and brought forth a Child, remaining Virgine. Secondly, that Adams ſin and Adams ſin were parted. Thirdly, and principally, this vnſearchable Myſtery of the Perſonall Union of the Godhead and Manhood of Chriſt.

Queſt. But was it neceſſary; that our Mediator ſhould be God and Man: and that in one Perſon, as you haue declared?

Anſ. Yes verely, for by this meanes, he could die for vs, and overcome death, and deſerue for vs by his obedience, the pardon of our finnes, and eternall life.

Expli. Two things neceſſarily required that our Mediator ſhould be God: Firſt, the greatneſſe of the euill, to the which we were ſubiect: Secondly, the greatneſſe of the good that we ſtood in need of. Our euill was foure-fold. Firſt, the heinouſneſſe of ſinne. Secondly, the anger of God. Thirdly, the power of death. Fourthly, the tyranny of the Diuell.

Marke 2. 7

Hos. 13. 14.

Reuel. 1. 18

Zach 3. 2.

Ro. 16. 10

Psal. 51. 10

Rom. 6. 13.

&c.

Ro. 5. 17, 18

Hebr. 2. 14

Hebr. 8. 3.

Heb. 10. 5.

Hebr. 9. 26

uell. Our good which we wanted. Four
 folde also. First, the restoring of the I
 mage of God. Secondly, the pardon of
 sinne. Thirdly, deliuerance from Death
 and Satan. Fourthly, eternall life. But
 to take away the Euill, and bestow the
 Good, none is able to do but God. Ther
 fore it was necessary that our Mediator
 should be God. Two Reasons also there
 are why he must necessarily be man; first,
 the Justice of God required, that in that
 nature which offended, satisfaction should
 be made: secondly, that he might haue
 something to offer, which could not be his
 Godhead: therefore he must be Man:
 Cuery high Priest must offer somewhat:
 therefore a Body was ordained him: that
 he might offer himselfe.

Two reasons also may be alleaged why
 he must be God and Man in one person:
 First, that he might be a fit Mediator be
 twene God and Man; as it were, indiffe
 rent, and equally affected to either side: for
 an Umpire, or Wards-man may not be
 partiall. If he had bene onely God, we
 might haue thought, that he would not
 enough haue respected our misery: If he
 had bene onely Man, not enough the in
 dice

since of God. Therefore he is to be God and Man: deare vnto both, and accounting both deare vnto him: carefull that Gods iustice be not impeached, and that our misery be relieved. Secondly, that the woorkes performed in the flesh of the Sonne of God, might be of an infinite p[ro]p[er]ty to satisfie for our sinnes, by which an infinite Maiesty was offended: which could not be, if the Person vndertaking our Redemption, had not borne God and Man in one Person. He was Man, that he might haue somewhat to offer: God in the same person, that such offering might be sufficient. For the woork of our Redemption was performed by the Man, had, but the vertue and merite was from the God-head.

And here we haue found out the Reason why the Righteousnesse of Christ should be of merite sufficient, and effectual all for thousand thousands, euen all the Elect; because it is the righteousness, and obedience, not of a mere Man, but of God and Man in one person: euen of God himselfe, whose goodnesse and righteousness must needs be as himselfe, of infinite merite, force and vertue. The righteousness

nesse then of Christ, hath this aptitude, or nature, to make all belouing sinners righteous; because it was so appointed of God. It hath power and sufficiency to do so, because it is the right conduct of God.

Vse 1. To giue thanks unto God for the Incarnation of our Lord Iesus Christ, and our redemption by him: and to take delight to grow in the knowledge of it, according to the Scriptures: for indeed, how can he be a Christian, or Godly, who knoweth not his Saviour, nor the great mystery of Godhead concerning him, as it is called. Nay, who so to be ignorant thereof, or to deny it, is to deny our sinnes, make God a lyar, and to lose eternall life.

Vse 2. Is Christ God? Then tremble all yē prophane wretches, which despise his Word and Sacraments: yea, let all such tremble, who feare his Body, Bloud and Passion by their blasphemous speeches: for he is God; yea, a ialous and reuenging God: yea, a consuming fire. But let all such as feare him, and trust in him, be comforted; yea, let them be merry, and ioyfull: for he is God, most true, and able

to

1. Tim. 3.

16.

Ioh. 8. 14.

1. Ioh. 5. 10

Ibid. 11. 12

to performe all his pretious promises of
salvation: And though shame, disgrace,
rebukes of men, and cruell persecutions
follow the profession of his Name, & Gos-
pell, shrink not, neither be ashamed: he
is able, and will both beare thee out, assist
thee, and reward thee in his Kingdome.
Remember Paul; For the Gospell (saith
he) I suffer, but I am not ashamed: for I
know in whom I haue beleueed; and I am
persuaded, that he is able to keepe that
which I haue committed vnto him vnto
that day. As Christ wane: When he com-
forted thou which art afflicted in body, or
minde, which belonnest: For wee haue a
high Priest, which is touched with our in-
firmities, and is full of compassion, who
was afflicted, who suffered, and was temp-
ted, that he might be able to succour them
which are tempted. As Christ God and
Man in one Person: When let thy soule
by faith rest on his obedience, as suffi-
cient; yea, of infinite price for thy Re-
demption, &c.

2. Tim. 3. 12

Heb. 3. 17.
18.
& 4. 15. 16.

Qu. I conceiue in some measure (I thank
God) the exceeding worthinesse of the person of
Christ; and that his righteousness is of a suf-
ficient worth for all the Elect: yea, (if it had
allured me)

so pleased God) for a thousand worlds; but what is this Righteousnesse of Christ for the which we are iustified?

Ans. It is (to speake properly) his Actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law; and in voluntary suffering the punishment due to our sinnes.

Rom. 5.19

Phil. 2.8.

Explic. The Righteousnesse of Christ is two fold, vncreated, essentiall to the Godhead, which is incommunicable and cannot be imputed: and created, being either the holinesse of his nature (which improperly I would not deny to be imputed) or, of his actions, which is the actuall obedience spoken of in the Answer; which properly is imputed; and comprehendeth his holy life and whole humiliation, vnder diuers heads deliuered in the Creede. Of the which I will not in particular inquire, because there are diuers Expositions of these things in euery mans hand, so plentifull and excellent, that the Authors seeme to haue left nothing further to be spoken therein.

Vse. It is the righteousness of Christ, for the which onely we are iustified in the sight of God: not for our owne inherent righteousness;

righteousnesse, either in whole, or in part; because it is vnperfect, and wil not endure the rigor of the Law, nor is proportionable to the iustice of God, which is to be satisfied: yea, the maintaining of Iustification by woꝝkes, ouerturneth the foundation of Religion, which whosoener obstinately and finally holdeth, cannot possibly be saved.

Q. How shall I bee made partaker of this righteousnesse of Christ?

Ans. Wee are made partakers of the righteousnesse of Christ by faith onely. Ioh. 1. 12.
Ioh. 10. 18.

Expl. As the righteousnesse of our owne woꝝkes is not that for the which we are iustified: so neither is it, or the sacrifice of the Masse, the Instrument of applying the obedience of Christ vnto vs, Act. 16. 18.
Rom. 3. 21
23.
and 4. 6.
Gal. 2. 16.
&c. but onely Faith: And faith is that instrument, not for any inward dignity or merit of it, neither as it is a quality; or good woꝝke; nor because it hath Charity ioyned with it, but because it receiueth and embraceth Christ. And therefore we are iustified by Faith, or through Faith, but not for Faith. When therefore we say, Faith iustificeth, it is meant Correlatiuely, or in regard of the object which it apprehends;

prehends; the Righteousnesse of Christ being hence called, the Righteousnesse of Faith. Even as it is the Treasure which maketh rich, the hand onely receiveth it: even so our Faith receiveth the Treasure of the Righteousnesse of Christ, whereby we are justified, and enriched to eternall life. And because Faith onely hath this property, and power, to receive the righteousness of Christ, therefore we say, that we are justified by Faith onely: not so to be understood, as that we exclude Love, and good Workes from Faith, but from the act of justifying and receiving the promise: for though Faith and good Workes agree together in the conversion, and renovation, and obedience of a Christian, as the life, and the actions of life, the Tree and the Fruit, the Cause and the Effect: Yet in the particular of justification, they are as contrary as fire and water, and destroy one another.

Rom. 10.3
and 11.6.

The manner of our Justification by Faith, is thus: God in the promise of the Gospell, offereth the Righteousnesse of Christ and withall in the hearts of his children by his Spirit, worketh a power whereby they receive it, which is Faith,

indistinct

Q.

not

not onely believing the truth of the promise in generall; but in particular, applying to themselves; which Faith, by the sentence of God is then imputed to us for Righteousnesse to Justification: *He. 11.* We are here admonished specially to labour for this same Faith; without which, Christ dyed indeed; and was righteous, but not for us. The excellency of Faith cannot sufficiently be expressed: By this the Word and Sacraments are profitable unto us; our prayers acceptable by this; as by this our obedience is acceptable, we please God, we stand, we overcome the world, we fill the Church; and through this we are made partakers of the righteousness of Christ, and are kept to the salvation promised. As martins they call it be called; More precious then gold; For the unattainable righteousness of Jesus Christ, which is not attained by silver and gold; or precious peatles, is made ours by faith: *How* therefore should we prize it? *When* we have it? *When* we want it? *How* should we seek it? It is wrought by hearing the word, confirmed by prayer, the use of the Sacraments, and true obedience.

1 Pet. 1.7.

Q. Tell me then what is Faith?

Ioh. 3. 8.

Ephes. 2. 8.

TIT. 1. 1.

Rom. 10. 9

Ans. Faith is the gift of God, wrought by his Holy Spirit in the hearts of the elect, by the Ministry of the Word ordinarily, whereby they take knowledge of the doctrine of saluation, are perswaded it is true, and that it belongeth to them in particular, and wholly relye thereon.

Expli. As all other good gifts, so faith is of God: In which we are to consider three things: First, Knowledge: Secondly, Consent: Thirdly, Confidence: Which three are requisite to this Justifying Faith. The first may be without the second: the first and second without the third: but the third cannot be without the first and second. A man may know that which he belieues not to be true: and a man may beleue a thing to be true, which yet he may be perswaded belongs not to himselfe, and therefore relies not upon it. Diuers wicked men know many things in the Scriptures, which they (like Iezrehs) belieue not to be true: and many beleue that to be true, which they make not their owne by application: such as many Hypocrites, & the Diuels themselves, so; they goe thus
facte;

sure; but Gods children go further: they know the promise, believe it to be true, and upon good grounds are perswaded it belongs to themselves: from whence comes confidence. If the Devil could do this, or if Judas could have done this, they might be saved.

There are then to be observed, three kinds of Faith: First, Historical: to know and acknowledge the truth of the Bible: Secondly, Temporary: when there is also a perswasion (but not grounded) that the promise belongs to us. The third, The Justifying Faith: when unto our knowledge is joyned acknowledgement, and to this good and warrantable perswasion, from whence comes confidence.

And this last kinde of faith hath three properties: First, it is certaine: yet there may be, and are doubts: as the man in the Gospel, Lord I belecue, helpe my unbelief: but doubt cometh from the flesh: certainty from faith, which in the end over-cometh. Secondly, it continueth; yet it may be eclipsed, as it were, raised up in the ashes, and wonderfully shewen, but not totally and finally extinguished.

Eph. 3. 12.
Heb. 11. 1.
1. Ioh. 3. 2.

Luk. 22. 32
Rom. 11. 29.
Eph. 1. 13.
14.

if hee want faith; nor a Beggar rejected because a Beggar, if he have faith, &c.

Use 3. Come faithfullies thee before God by the righteousness of Christ: see that thou iustifie thy faith to bee true, by the works of righteousness and true obedience before men, and to thy owne conscience, &c.

Quest. You saide that Christ was appointed to be our Prophet, Priest, and King: What mean you by it?

Ans. I mean the three Offices of Christ: First, the Office of his Prophethood, whereby he hath plainly opened to vs the counsell of his Father, concerning our salvation; ^{Deu. 18. 18} 2^d The Office of his Priesthood, whereby hee hath fully satisfied the Justice of God for vs, and maketh intercession at the right hand of his Father; ^{Esa. 61. 1.} 3^d his Kingly Office, whereby hee giueth vs his Spirit, and by the same governes vs, ^{Mar. 17. 5.} protecteth vs from our enemies, ^{Psa. 110. 4.} and bringeth vs to Eternall Life. ^{Heb. 7. 5.}

Expl. In the times of the old Testament, three sorts of persons were appointed, Prophets, Kings, and Priests; ^{1. Reg. 19. 16.} which was a Type or figure of the anointing of Christ, which title, signifieth

Dan. 9. 25.
26.

eth Anointed, & is a name of his Person of Mediatorship, not of either of his Natures. He was called so, not y^e he was annointed with materiall Oyle; but as Prophets, Priests, & Kings, were by y^e annointing, deputed to such Offices, and fitted for the same: So Christ, took not those Offices by intrusion, but was annointed, that is appointed, and also of his Father by the Spirit fitted for the same.

When you reade that hee is called, A Shepeheard, The Preacher of Peace, A Witnesse; these note his Prophetship: when hee is called Iesus, Saviour, Redeemer, Mediator, Lamb, Sacrificer, Intercessor, Advocate, &c. these note his Priesthood: And when hee is called, Lord, King of Righteousnesse, King of Kings: These note his Kingly Office.

His Prophetship is in the teaching of his people, in his owne Person, while hee lived on the earth, and in the continuance of the heavenly doctrine to his Church by the Ministry ordained, to the end of the world. His Priesthood implies two things: First, The satisfaction performed to his Father, by his obedience: even to the death of the Crosse: Secondly, his Intercession,

intercession, making request for vs at the right hand of his Father; not by bowing his Body, but by appearing before his Father for vs, presenting the Merite of his Obedience; and willing that it may become our intercession for the reconciliation of his Elect. The Authority of his single Office may be either universally considered, by which all creatures are subiect to his Rule: even the devils: or specially, whereby hee effectually calleth his Elect, delivereth them from the devill, iustifieth them; containeth them in grace, confoundeth their enemies, in the last day glorifieth them; and whereby he will condemn the Devils and Reprobates.

Rom. 8.33.
Heb. 7.25.
Heb. 9.24.

Use 1. Is Christ our Prophet? then Hear him, Rest in the doctrine he hath delivered; respect not Revelations, or Traditions, or any thing that agreeth not therewith: Yea, if an Angell from heaven teach otherwise let him be accursed.

Mat. 27.5.

Gal. 1.8.

Use 2. Is Christ, our Priest, who hath taken upon to sacrifice for thee, and to make intercession for thee in heaven? When trust neither to Saint, Angell, or thy selfe: but trust perfectly on his Grace, and bee of god comfort, for he is a High priest which

1. Pet. 1.3.

is

is full of compassion, and in his Office,
and he is able perfectly to satisfie, seeing
he lives for ever, to make intercession for
Heb. 7. 25. *thee.*

As Christ the King of his Church, King
of heaven and earth, hath the souerain-
ty of the earth, he is souerain too of his
Church, who shall say all that hee will
Luk. 19. 27. *face,* that refuse to be his subjects, by his
Word and Spirit, shall be cast out
in her King for evermore, and so shall

Vice shall come hereafter by this, and shall
led a Christian: I know not what is called
Christ, because all the Christ received of his
Heb. 1. 9. *Annoyance,* that is of his Spirit. He
was annoyed with the Gile of Glad-

Ioh. 3. 34. *ness,* about his Followers: For he receiued
the Spirit not by measure, and so he

Ioh. 1. 16. *end,* that was of his Fullness might receiue
Grace after Grace, so that as the

ointment poured upon the head of Dauid,
ron, ran downe to the skirts of his clo-
thing; so here we see of the anointing of
Christ, and of him that is called Christ, in
by the which is meant, that we are made
Wise and Kings to God; therefore call-
Recu. 1. 6. *ed a Royall Priesthood.* If this were
1. Pet. 2. 9. *well understood,* and men would examine
their

then Christianitie by this, it would seeme
 appeare, that many are not true Chri-
 stians which glory in the name. If thou
 hast a Christian, then where is the know-
 ledge, whereby thou art as a Prophet to
 thyselfe, and to others? God Almighty
 cannot stand with this Title: If thou
 hast a Christian, then thou art a Priest,
 and a King: If a Priest, then thou must
 offer Sacrifices, Prayers, Almes, &c. thy
 Body thou shouldst to the service of God.
 If a King, then thou must rule and go-
 vern the passions, affections, the selfe,
 according to the rule of the word: If
 thou dost not thus: if thou sleepest, or sel-
 dom prayest; if thou art without com-
 passion towards the needy; if thou beest pro-
 fane in thy life, not sanctifying thy body
 and soule by Faith and Obedience to
 God: but by drunkennesse, swearing, fil-
 thernes, cruelty, pride, lying, &c. to the de-
 vill: If thou mournest not for thy corrup-
 tions, and resistest them; but yieldest
 thyselfe to the wicked motions of thine
 owne vile nature, being a very slave to sin
 and the deaile, then thou must needs con-
 clude against thy selfe, that thou art no
 Priest and King to God, and so no good
 Christian

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 81.27.701

Christian in very deed, whatsoever thou esteamest of thy selfe?

Quest. Is there nothing else necessary to be knowne concerning Christ?

Ans. Yes, as namely, his Resurrection, Ascension, Sitting at the right hand of his Father, and his coming to Iudgement, which things may well bee referred to the Kingly Office of Christ.

Expl. Christ teacheth vs as a Prophet, saueth vs by his Merite as a Priest, and maketh his heavenly Doctrine and Obedience Effectuall, as he is a King; and to this his Efficacy are those severals in the answer to bee referred: of the which there are plentifull expositions extant; and therefore I spare the particular opening of them.

Thus much of the first speciall worke of God toward his Church, which is Redemption. Now followes the second called Sanctification,

Quest. What is Sanctification?

Ans. It is the worke of God by his Holy Spirit, whereby the Image of God is renewed in the Elect: called also Conversion, Regeneration, Repentance, &c.

Expl. There are two principall bene-

Deut. 30. 8
Ier. 31. 18.
& 32. 39.
Iob. 6. 44.
Act. 1. 31. &
11. 18.

its which wee obtaine in this life by Christ, Iustification by Faith, and Sanctification by the Spirit; Who is called the Holy Spirit, both Essentially and Effectually: because as he is God holy in himselfe; so he maketh holy whom he pleaseeth, which worke is therefore called the sanctification of the Spirit. 2. Thess. 2. 13.
1. Pet. 1. 2.

This worke is wrought in the minde, will, and affections, yea in the whole man: not by altering the substance of body or mind; or abolishing any naturall faculty or Affection, as Understanding, Loue, Hate, Joy, &c. but by putting away, and purging out the euill quality in these and the like, and by creating a new holy quality in them, acceptable to God, and agreeable to his word, that now the understanding should be capable of good things, and the streame of our affections turned to the right object, as to hate euill, to loue goodness, and to reioyce in it.

We are to vnderstand also that this (in nature) is after Iustification, as Paul reciteth them: Whom he iustifieth, hee glorifieth, that is, he gloriously reneweth, which is begun here, perfected in the life to come: yet I cōfesse y^e repentance is sometimes put Rom. 8. 31.

Marke 1.13

Actes 5.31

putt before remission of sinnes: not that in nature, but because in our sense and feeling it is first: For first we see the burden of our sinnes, and then we are washed and refreshed by the mercy of God: And also repentance is named in the first place, because it is first to bee taught, that we may desire the mercy of God: Not in nature, faith (which purifieth the heart) is first: though in time there bee modification: For our Union with Christ, and our partaking of his merit to Justification, and of his Spirit to Sanctification, are wrought at the same time, even as the Sunne and his beames.

Vse 1. As the Sunne is declared by his light, the tree by his fruits: so by thy Sanctification, demonstrate thy justification, &c.

Rom. 12.2.

2. Cor. 7.1,

&c.

Vse 2. Boast not of thy heart, while the life is profane, neither content thy self with an outward shew of holiness, having an evil conscience: for Sanctification is the renewing of the minde: yea of the whole man: and therefore, labour to grow up into a full holinesse of the flesh, and of the spirit.

Quest. Is Sanctification, Conversion, or Repen-

Repentment for the works of God, that we can
not of our selves, by the power of our free will,
convert us to God.

As I have before said, that since the
fall of Adam, there is no free will in man
unto things spirituall and pleasing to
God.

1. Cor. 2. 14

2. Cor. 3. 5.

Rom. 8. 7

Iohn 15. 5.

Expl. For the understanding of this,
we must consider of Adam, as he was be-
fore his fall, as he is now, since the
fall. For will you may call, a facultie or
power of the soule, whereby it doth
freely, without compulsion & force chuse
or refuse the object shewne by the under-
standing: yet so, that we hold not this
free will to be independent, but that, as
the wills of all creatures, it dependeth
on God, to be inclined and moved, either
immediately by him, or mediately by
god as euill instruments as he please:
Neither doth this dependencie hurt or di-
minish the freedome of the will: because
God inclineth the will, so that the will
doth by the Iudgement of its owne rea-
son, freely and willingly moue it selfe: so
that to doe a thing freely in the Creature,
is not to be free from the gouernement of
another: but to doe that which it doth,
willing.

willingly, voluntarily, and deliberately, though it be ruled by another.

Befoze the fall this was in Adam, both to good and euill, that he might, if he would either stand or fall (the dependencie befoze spoken of still reserved.) Since the fall, the case is altered, according to the saying of Augustine; That man abusing his free will, lost both himselfe and that: whereby, as also when we say that man hath no free will, we doe not understand that the faculty is lost, but the goodnesse; whereby it was able freely and willingly to chuse that which is good. For man lost no essentiall part or faculty of his nature by his fall: even the vntergenerate having a power freely to will or nill the object shewne by Reason, though they haue not power to wil and chuse spiritual good things: both because their wil is wholly depraued and turned from good, and inclinable only to euill: and also because Reason, being blind, doth not shew to the will the spirituall good, or if it doe: it is not vnder the likenesse of good, but vnder the likenesse of euill. For the naturall man vnderstandeth not the things of God, but accounteth them foolishnes.

1. Cor. 2. 14

Where

Wherefore we confesse, that man hath
 free will in ciuill and outward things,
 and vnto euill: but not vnto good: And
 this freedome vnto ciuill things must bee
 so vnderstood, that he hath power to chuse
 or refuse the object: but to do this well he
 hath no power. Also he hath free will vn-
 to euill, not that he can will or nill euill
 at his pleasure; but that without any vi-
 olence, he onely chuseth euill: so that as
 it may be called free will, because it is
 free from coercion; so also bond will, be-
 cause it freely willet onely that which is
 euill. And hence it is, that the reprobate
 sinne necessarily and yet freely; necessari-
 ly, because they haue no power to good-
 nes: freely, because they chose euill with-
 out compulsion: And by how much the
 more necessarily they sinne: by so much
 the more voluntarily they doe it: in as
 much as their will hath brought vpon
 them this necessity.

Now when this worke of Sanctifica-
 tion or Repentance, or Conuersion is
 wrought; then we haue free will both to
 god and euill: to god as farre as we are
 regenerate by the Spirit: to euill as far
 as we are vnergenerate and flesh. And in

the state of Glorification, our will shall be free onely to god immutably : as the will of the damned shalbe immutably free unto evill, as Augustine saith : The first Will was to have power not to sinne, the last shall be to have no power to sinne.

Then for our purpose this is to be holden, that till the spirit worke new grace, we have no power of our selves; being unto the worke of conversion meeke patients; though in the worke, when the spirit hath changed and inclined vs, we are co-workers with the spirit. Before conversion we resist : In conversion the spirit inclineth our wills; and of unobling makes them willing to be converted, and to repent: God not working in vs as in stocks or stones, but as in reasonable creatures.

Iere. 13. 23
&c.

Vic 1. If thou be truly converted, ascribe all the glory of it to God: for as some can an Ethiop change his skinne, or a Leopard his spottes, as we doe that is god, till we be changed and enabled by the spirit.

Vic 2. Beware thou neglect not the present meanes of grace offered to thee, as though thou couldest repent and doe well

well when thou wouldest : No, no, it is the meere gift of God. For if thou canst not make one haire of thy head white or blacke, much lesse canst thou change thy yde and corrupt heart. But thou wilt say : Doth not GOD promise, that at what time soever a sinner doth repent, he will be mercifull ? Yes; the Lord most comfortably (blessed be his name) saith so : but he saith not that a sinner can repent when he list : or that he will give repentance, whensoever a sinner shall but willie soe it : As Augustine excellently ; he that hath promised to all repentants, pardon; hath not promised to all delinquents, repentance, &c.

Quest. What are the parts of this Sanctification or Repentance ?

Ans. The parts are two : First, Mortification of the old man, or Hatred of sin; and turning from evill : Secondly, Vivification, or Quickening of the new man; or love of goodnesse and Turning to God.

Quest. What mean you by Mortification of the old man ?

Ans. I meane that grace wherby there is wrought in vs, by little and little, a de-

testation of sinne, and an extinguishing and weakening of corruption in vs, that it should not bring forth fruit vnto death.

Quest. What meane you by the new man

Ans. I meane that Grace, whereby, by little and little we are raised to a new and spirituall life, to be able (in some measure) to live in knowledge, holinesse, and righteousness. The summe of all these answers prooued by *Rom. 6.* from the first verse to the twelfth.

Eph. 4. 22,
23, 24.
Col. 3. 5, 8,
10, 11.

Explic. When we reade that the olde man, or the body of sinne, or our earthly members (by which and the like names, the corruption of our nature is called) are to be mortified, that is, made to die. We are not to vnderstand it of the life of our bodies, but of the life of sinne in our bodies. So when our Saviour saith, If thine eye offend thee, plucke it out, &c. he meaneth not that we should maim our bodies, but that by all means we should purge out corruption, which manifests it selfe in such members; yea then as wee esteeme our corrupt affections as deare as our eyes. These two parts of repentance are also called, putting off the olde man, and putting on the new man,

sc. whereby is signified, that as willingly
ly as a man puts off his old filthy ragges,
to bee clad in swete and rich attire, so
should we willingly put away sin where-
by we are deformed, and labour to fol-
low righteousnes, which is a part of our
Beauty in the sight of God.

Whereas some make three parts of re-
pentance; first, Contrition; secondly,
Confession; thirdly, Satisfaction; they
deceiue the simple. For a man may haue
all these, and yet be damned, as is ma-
nifest in Judas; who grieved, confessed
his sinne, and brought againe the thirty
pieces of siluer, and yet was a reprobate. Math. 27.
33.
These may be necessary partes of Disci-
pline enioyned to sinners, to testifie their
repentance, as in ancient times; but the
essentia!l parts of repentance, are perpe-
tually mortification of the olde man, and
diuification of the new.

If you shall desire to know the maner
how God woorks repentance, vnderstand,
that first by preaching of the Law, and
sometimes by crosses, punishments, &c.
the conscience is terrified for sinne, and is
sorrowfull, but in a worldly manner for
feare of wrath, for the Law can worke no

otherwise: Then, by the promise of the Gospel, the conscience is cheered through the gift of GOD, in assurance of mercy; the sense whereof breeds an other sorrow, different from that brought by the Law, called godly sorrow; which is, when we are grieved for sinne, not so much because of the wrath following, as because thereby we have offended so gracious a father: and then followes repentance, which is a changing of the heart and purpose unto a continuall care and indouour to hate all evil, and to avoyd it: to loue all goodnes, and to followe it. So that repentance properly is the effect of the Gospel, not of the Law, though the Law be necessary to prepare us thereunto. And hence we say it is an effect of faith, which purifies the heart. Concerning the practise of repentance, See the Booke called the Nature and Practise of Repentance written by our worthy Master Perkins.

Vse 1. Beware of a wonderfull subtilty of the Diuell, whereby he carries multitudes to hell; which is, when men and women are perswaded, that if they can sigh, sorrow, and weep for their sins, that then they truly repent. When a

hab and Judas did thus much and yet scie in hell. There is a sorrow caused by the Lawe, which may bee in a Reprobate, whose sorrow is like unto the sorrow of a theefe, and whose teares are whorish teares: for as these being taken in the manner, many times, hang downe their heads, and weepe and waile for feare of the present punishment, which when it is over, they returne to their former courses, their hearts not being changed; so many grieve by the preaching of the Lawe, and yet their hearts remaine as corrupt, and as willing, (if it were not for the Lawe) to sinne, as ever before; whereas the Godly Sorrow, which cometh from the Gospel, changeth the very inclination and purpose of the heart, to hate sinne, and love goodnes, and to continue increasing in such grace, though there were no Law to condemne, nor hell to torment. Examine then thy repentance hereby, and by the notes.

2. Cor. 7. 11
&c.

Vse 2. Remember that the summe of a Christians duty, is to Eschew euill, and to do good: and deceiue not thy selfe with those same halfe Christians, whose furthest obedience is to keepe themselves

Psal. 34. 14
Esa. 1. 16. 17

(not vnspotted, for they regard not spots) but vndetected of grosse euils, such for the which men are carried to the Ayلة: who, though they abound with small faults (as they tearme them) hauing prophane hearts, and destitute of loue to the truth, and do no good, thinke themselves among the forwardest of such who shall be saved. But lo! the first step to heauen, in the practise of obedience, is to depart from euill: but he that sets but one step, (and that an ill-fauoured one too) is neuer like to come there: mend that step, and depart from all euill, and step againe, doing the good, and so walk on; & then the reward is thine. If thou holdest not vp thy hands to any strange God, but if thou worshippest not the true God, thou canst not be saved. If thou plowest not, and goest not to cart on the Sabaoth day, it is well; but if thou doest not the duties of the Sabaoth in the publique and priuate worship of God, thou maist be damned. As therefore we doe not content our selues that no weeds be in our Gardens, vlesse there be good Herbes and flowers: so we must not onely be void of euill, but filled also with the fruits of righteousness; being not

priuatiue

primative onely, but positive Christians. But alas! what then shall become of them, which have not yet learned to set the first step, to leave their Drunkenness, Swearing, Lying, Whoredome: how farre are these from true Christians? How farre from Heaven? How nere to Hell? &c.

Vse 3. Note, that Repentance, and true conversion is a worke of great difficulty: for sinne cleaves so fast unto vs, sitting as close as our skinne, and is so familiar to our nature, that till God perswade the heart by the worke of his Spirit, it is as easie a matter to perswade a man to leave his sinnes, as to get him to endure his eyes to be pluckt out of his head, and his limbes to be torne from his body. Therefore called Mortification, and crucifying the flesh with the lusts, &c. It is not a sigh and away, and now and then a few sorrowfull words will serve the turne. No, sinne is impudent, and will never out till it be kild, and cast out. If thou makest account that Repentance is an easie worke, thou hast not yet repented as thou shouldst do. Go to: Remember thou must mortifie sinne, and destroy it:

it: It is a Serpent in thy bosome; kill, or be kild: if thou kilst not it, it will kill thee, euen thy Soule, &c.

Q. What is the measure of sanctification which we attaine to in this life?

Rom. 7. 18 *Ans.* This grace is not perfectly finished in this life, but here it is only in part.

1. Cor. 13. 9. 12. *Expl.* There are two sorts of benefits which we receive by Christ: One, of such

Phil. 3. 13. which are out of our selues; as Redemption, Justification. Another of such which are in vs, as Sanctification, Conversion. The first sort are perfected in this life: as, Now we are the sonnes of God.

1. Ioh. 3. 1. 2 So now wee are elected, iustified, redeemed. The second are not perfected in all their degrees, but onely begun: Wee are perfectly redeemed, (vnderstand in regard of the price, for we looke for the redemption of our bodies:) We are perfectly iustified (in regard of Christs righteousness, and the sentence, for we pray for more feeling of it; and these shall be more fully declared at the last day.) We are imperfectly sanctified; there remaining euen in the best, a great dea'e of corruption, which lusteth against the Spirit, and often maketh them bitterly to mourne: as

in

in the example of Paul.

Vse 1. Our sanctification cannot suffice, Rom. 7.
 for us, because imperfect.

Vse 2. The life of a godly man is a continual repenting to his dying day. As a man that buyes an old house is alwayes mending: so y true Christian, because he discouers alwayes new corruptions, is alwayes mourning, repairing and mending somewhat. Do with thy conscience as wo-
 men do in dressing vp their houses: they sweepe, and rub, and brush every day, be-
 cause euery thing gathereth dust: and e-
 uer and anon, they are renewing, & strew-
 ing new Weards and flowers in their
 Windows: euen so, because we alwayes
 are gathering soyle, through the corrupti-
 on that is in the world, we must alway
 be washing, cleansing, and purging our
 hearts, and euer and anon, be adding new
 graces vnto our former receiued. He that
 giues over this practise and care, as if hee
 were holy enough, giues a shrewd testi-
 mony, that he hath no true holinesse in
 him: for the nature of true grace is to bee
 increasing, and true Christians are like
 the morning light, which is brighter and
 brighter vnto perfect day.

Pro. 4.18.

Q.

Q. What helpe then should a man esteeme bold out, and increase in sanctification?

Ans. There are two principall meanes of furthering vs this way: The conscionable vsing of the Ministry of the Word and Sacraments, and deuout prayer.

Q. What is Prayer?

Ans. Prayer is a worship of God, whereby, through the Spirit, in the name of Christ, beleeuing, we aske of God onely things needfull, and also giue thanks for that which we haue receiued.

Expl. I shall not neede to be long in this, of the which, so many haue so worthily written: Onely remember, that not

onely the voyce, but the affection of the heart is prayer: yea, without this, the other is not praying, but babling, a dead sacrifice not acceptable, for God specially

requires the heart: Concerning which,

know that: First, it is a gift of the Spirit:

Secondly, that God onely is to be

prayed to: Thirdly, and that in the name

of Christ. As Incense might bee offered

onely on the golden Altar: so it is Christ

onely which sanctifieth, and maketh ac-

ceptable our prayers: Fourthly, that we

beloeue: Fifthly, that we wisely consider

the

the things, and persons, wee are to pray
for: Persons, of all men, while they are 1. Tim. 2. 1.
living, and till we know they haue sinned
the sinne unto death: Things, are either 1. Ioh. 6. 15.
Gods glory, our owne saluation, or onely
things belonging to this life and the body:
The two first must be begged absolutely:
the other, vnder condition of Gods will,
and (because they are transitory) tran-
sitorily: Worthy, that we also bee thanke- 1. Thess. 5.
17. 18.
full.

Vse 1. Pray neither to, nor by Saints,
or Angels, nor for the dead: who either
are in heauen, and so thy prayer is neede-
lesse, or in hell, and then impossible they
should be deliuered: When therefore thou
hast occasion to mention thy friends, or
any departed: say not, God haue mercy on
their soules, or God bee with them; for
though I confesse that the words be very
good, yet they are herein abused, as is the
name of God which is good, abused by
too much wicked swearing: And it fauors
of grosse Ignorance, and vild worship: be-
cause wee haue neither commandement
nor promise, for so doing: also it wants
charity towards the dead, to whom wee
would seeme therein to be very charitable:

For

For when we pray that God would have mercy on them, &c. it shewes, that we thinke (if we know what we say) that they want the mercy of God: Better a great deale to say, Who is a cruell, with the Lord, or such like, then to pray for them.

Vse 2. Because Prayer is an acceptable sacrifice to God. Remember the commandment, and pray often, publicly, privately: It is an ancient note of one very profane, not to use prayer: And the plagues of God followe such: There are five things necessary to prayer, beware thou wantest none of them: First, Faith, for thy helpe herein, remember the commandment and the promise, and beware: Secondly, Reverence, for thy helpe this way consider the great Glorie to which thou prayest: Thirdly, Humility, for to such God giues grace, helpe thy selfe here, by looking into thine owne bosome, and considering thine owne corruptions and sinnes: Fourthly, Holy Affections, here helpe thy selfe with the practise of Repentance, hate sinne, which dulseth out prayers, and quencheth the heart of them, as water quengeth fire, and keepe a good conscience: Fifthly, Feruency: Here thou hast

1. Thess. 5.

17.

Psal. 14. 4.

Psal. 70. 6.

Ier. 10. 25.

Psal. 136. 6.

1. Ioh. 3. 12.

two notable helpes: first, the sence of thy
alone misery, in regard of sin, the punish-
ment of it, and the malice of the devill,
which if we consider, will make vs cry
aloud, as prisoners cry to the Judge for
mercy: secondly, the consideration of the
great god thou receivest by prayer: For
the spirit is given by prayer: by prayer
deliverance, increase of Sanctification,
glorious inward feelings, even all good
things. As Moses face shone when he had
been with God in the Mount, and as Pe-
ter was wrapt in prayer: So if ever wee
shine in grace, and are ravished with in-
ward feelings, it is in prayer: Lastly, Bee
Thankfull: when we are in necessity, we
have many words, and have never done;
but when we have received, as full vessels,
we have scarce a word to say: We go to
God, as men goe to the River alwaies to
fetch, and as when wee have filled our
vessels we turne our backs; so when wee
are blessed with our desires, we turne our
backs with those Lepers, scarce one of
ten returneth to give thanks: We pray
oftner then we give thanks, because we
are more affected with the sence of our
wants, then of the Glozy of God, and of
that

Luk. 11. 13.

Act. 10. 9.

1. Thess. 5.

18.

Col. 4. 2.

Luk. 17. 17.

that wee have reteined. Wee helpe thy
 selfe: first, by considering the greatnes
 of the benefites which thou enjoyest, and
 it be but thy Sleepe, or Slight, or suchlike
 thou thinkest, it may bee, these are but
 small things: Aske him thats blinde, his
 whose eyes God holds open but three or
 foure nights together, then shalt thou see
 the greatnesse of a gift by the want of it
 Secondly, by remembering the Commande-
 ment: Thirdly, because thankes for
 grace increaseth; thankes for one good
 turne, is a good introduction for another.
 Fourthly, God highly esteemes of it.
 Fifthly, It shall be our speciall praise in
 heaven, inure thy selfe therefore vnto it
 even in this life, &c.

Psal. 103.
 5.

*Quest. What if wee obtaine this Gratefull
 Sanctification, and continue in it?*

Math. 5.8.

Heb. 12.14.

Rom. 6.22.

Ans. Then wee shall bee sure to haue
 Eternall Life.

Expl. There is nothing more diuine
 in the Scriptures, then that such shall
 be blessed, which endeavour to holinesse
 which must not bee so vnderstood, as
 though we could merite thereby Eternall
 life, but wee must vnderstand it as a con-
 dition, necessarily required in such (being
 of

of discretion) which shall be saued. By which speeches is not meant to shew why a man is saued, but who they are which shall be saued.

When therefore eternall life is called a Reward, it is not meant, as though we could deserue it by our good woꝝkes; no not by our faith; but by reward is meant a free gift; or a gift due by conenant, or promise. For there is a double reward: One, or vndue and free: the first properly, the second improperly so called. That which is due, by order of iustice, for the dignity of the woꝝke, is properly a debt, or due Reward: What also is so called, which is due by fauour, and by promise. To our good woꝝkes is eternall life as a reward due: not the first, but the second way: For God hath made himselfe our debtor, not by receiuing from vs, but by promising to vs.

So that if you take debt, or reward, properly, we affirme, that nothing is due to our best woꝝkes: for there are foure things necessary to make a woꝝke meritorious in the first acception of debt: First, that the grace wherby we do it, be our owne: for if we receiue it from another, it is against
D reason,

reason, that he that gives, should thereby
 1. Cor. 4. 7. be indebted to give more : But wee have
 no grace, but we have received it. Se-
 condly, it must not be due, or duty to per-
 forme it : for that is contrary to merit;
 but all that we are able to doe, if it were
 more, is due, in regard of Creation, and
 Luk. 17. 10 Redemption. Thirdly, it must be pro-
 ble to him, to whom it is done : But God
 Psal. 16. 2. is not benefited by vs. Fourthly, it must
 & 50. 11. 12 be proportionable to the reward : but he
 13. are not our best workes. Therefore it is
 Rom. 8. 18. well called of the Apostle, A free gift of
 Rom. 6. 23. God.

This further remember, that we teach
 god workes to be necessary to salvation
 but not as causes thereof, but as the way
 thereto : as Bernard said.

Q. What is eternall life?

Ans. Eternall life is that glorious and
 Mat. 25. 46 most happy estate, in which the soules of
 Ioh. 17. 23. the elect are, in heaven after this life; and
 23. 24. in which their bodies and soules shall bee
 Rom. 2. 10 at the day of judgement : the contrary
 1. Cor. 2. 9. whereof is eternall death.
 Ioh. 10. 28. *Q. What is eternall death?*
 Heb. 13. 14
 1. Ioh. 2. 25

Ans. Eternall death is the most horri-
 ble condition, in which the Reprobates
 shall

shall be for ever in Hell, with the Diuell Luk. 16.23
and his Angels: in their soules presently 23.
after their bodily death, and in body and Mar. 25.41
soule together in the day of Judge- 2. Telf. 1.4.
ment.

Expli. There are three kindes of life:
first, Naturall of the body, in the union
of body and soule. Secondly, Spirituall
of the soule, in the union of it with God,
and Christ: whereby Christ is said to live Gal. 2.20.
in us. Thirdly, Eternall of body & soule, Eph. 2.17.
whereby the elect live and reigne for ever
more in the kingdome of Heaven. The
first is common to the Reprobates, with
the Elect: the other two are proper to the
Elect. Eternall death is also three fold:
first, naturall of the body, in the separa-
tion of body and soule: called naturall,
not that it doth properly proceed from na-
ture: for it is the effect of sinne; but be-
cause it is according to corrupt nature, by
the justice of God. Secondly, spirituall,
in the separation of the soule from God,
whereby sinne lives and reignes in the
wicked, being said also to be dead in sinne.
Thirdly, Eternall, whereby body and
soule shall be for ever separated from God
and Christ, and live with the Diuell in
eternall

eternall torments; which kinde of life is called death, because it were ten thousand times better not to live at all, in respect of themselves, then in such endlesse, paines, and remedlesse misery.

For eternall life may be considered, either in respect of the creature, as it is, and continueth by the power of the Creator; so the wicked shall live eternally in hell: or in respect of the adjuncts of life, or the affection which the creature shall have toward the Creator, and the favour of God in Christ; and so the Elect shall only live forever.

In a word, the happinesse of the one state, and the misery of the other, is such, as no tongue is able to expresse, no heart able to conceive: All the glory and splendour of this life, being scarce a shadow of the glory to be revealed: the first fruits whereof are in this life, in the peace and joy of a good conscience: which though it be unspeakable, and as a Heaven upon Earth, yet is no more, nor so much to that which shall be, then a handfull of corn to a field of a thousand acres. So also the torments which we can any wayes devise to be inflicted upon man in this world,

Rom. 14.

17.

1. Ioh. 3. 1.

2.

world, being but a flea-biting to Hell, and a sparke of that flame which the damned there shall endure: and yet when wicked men feele the flashings of it in their consciences, in the middest of all their worldly pleasures, they are horribly confounded, as in the example of Caine, Saul, Balthasar, Iudas, and as Salomon signifies *Pro. 18. 14* nisses.

As there are but two Estates, so but two places, Heauen and Hell: As for a third place, called Purgatory, neither doth the Scripture mention it, neither can the Deuilers, and first founders of it, the Papists, tell what to make of it: and therefore wee acknowledge it not.

Vse 1. Seeing such torments remaine for them in Hell which repent not of their sins, vse all possible care that thou come not there: Helpe thy selfe against sin, and all damnable security in it, by thinking of the torment following. In regard of thy selfe, it had bene better thou hadst neuer bene borne, then to haue thy abiding with those ugly fiends in that same euermolting Fire and Brimstone: Let not therefore the bitter pleasures of

sinne deceive thee: knowest thou not it will be bitterness in the end: The end of thy Drunkenness, Whoredome, Lying, Pride, Sabbath-breaking, Negligence in the service of God, Contempt of the Gospel, &c. will be more bitter then Worme-wood or Gall, when the very Draggas of the Wine of the fierce wrath of God shall be powdered out against thee for those thy sinnes. Is sinne sweet? But death is bitter: remember it: Thy sinne, and the pleasure of it, is short: but the shame and torment following is without end: and that in Hell: where one minute of torment shall swallow up the very memory of all fore-past pleasures: Labour to thinke often of Hell, it will be some meanes to keepe thee from thence, &c.

1. Tim. 4. 8
Rom. 2. 7.

Vse 2. Is life Eternall such a happiness then like godly, for that is the way to it. It is our duty to live godly, though no reward were propounded; but when our endeavours (which yet are weak) shall bee so beyond all proportion, rewarded with such an eternall weight of glory; how should it whet on our care, and spurre us forward to please such a God, who is

so rich to them which feare him? How
should it prouoke vs to labour to be en-
tertained into his seruice, whose seruants
after a little obedience here perfozmed,
are made Kings and Quenes in Heauen
foz euetmore? Who would not be wil-
ling through fire and water, and all the
miserics of this life, to goe to that Hea-
uonly Ierualem, the Citty of Saints, to
haue eternall fellowship with the An-
gels, Patriarkes, Prophets, Apostles,
Martyrs, and all our deare friends, which
haue beleued: yea with Iesus Christ our
Princely Redemer, in the glory of the
Father? If thou hast prophanely said,
or thought, what profite shall I haue if
I serue God? See here, and be ashamed:
foz such as serue God, shall partake of
the sweetnesse of Abrahams bosome, of
the delights of Paradise, of the melody of
their Fathers house, of their Fathers
Joy, that fulnesse of Joy, of the diuers
pleasure foz ever, of an Inheritance that
nener sadeth, but is immortall in the Hea-
uens: where what soener we can lorie, we
shall haue, and wee shall desire nothing
which wee haue not: where there is so
much happinesse, as neither the eye hath

siene, nor heart can thinke. What mayest thou thinke of thy selfe, which livest so, as if heauen and the ioyes thereof, were not wortth the while? Doest not thou loue & labour for this transitory & miserable life? Why not then much more for that which is permanent in happinesse vntouchable? Oh! if thou knewest y^e good that followeth piety, and the terro^r of that death that followeth sin, it would make thee willing to redeme that life, though it were with a thousand yeares torment euen in Hell; which now is offered to thee by a short continuance in holy obedience. Thou knowest the way of life and death: There is great difference betwene Heauen & Hell, betwene endless ioyes, and endless torments; betwene the fellowship of Christ & his holy Angels, and the society of the damned and the Diuels: Be wise, and chuse the way of life, &c.

Quest. But doe you thinke indeede that there shall be such a day of generall Iudgement which you seeme to speake of?

Ans. Yes, I verely beleue that God hath appoynted a day wherein hee will iudge the world in righteousness by the man whom hee hath appoynted, that is,
by

by Iesus Christ, who shall separate the Elect from the Reprobate, adiudging them to eternall life, these to eternall death.

Act. 17. 31

2. Cor. 5. 10

Ro. 14. 10

12.

Hebr. 9. 27

Iud. 14. 15.

Explic. As the Scriptures doe infallibly teach, that there shall be such a day of Iudgement, wherein the Church shall be crowned with eternall and full glozie: and the Devils and wicked men sentenced vnto eternall condemnation, so also by an inuincible Argument, drawne from the Justice of God, the same may be concluded. It is iust y the promise of God should be made good to the righteous, and his threatening to the vngodly: which because it is not here, must needs euen for the iustice and trueneth of God be executed in another world: Doublesse there is a reward laid vp for the righteous; Doublesse there is a GOD which iudgeth the earth.

Psal. 58. 11

The Iudge shall be the whole Trinity, in regard of the Decree and authority; but Iesus Christ the Mediatour, in regard of the visible act, promulgation, and execution of the Sentence, who shall come from heauen in maiesty and great glozy, attended vpon with innumerable Saints and Angels, and in his Humane Nature wherein

John 5. 22.
27.
Mat. 25. 34
41.

Tit. 3. 11.

wherein he suffered, performe the same; pronouncing the definitive sentence according to Saint Matthews Gospel: The effect of which two Sentences are even now to be discerned in the Court of Conscience: for the godly doe receive here absolution and certainty, and the wicked have their mortall sentence even in their stone breasts: but this is secret, and the equity of it appears not, and the profane thinke themselves wrongd: but then the mouth of all wickednesse shall be stopped: and it shall be openly manifested, that the Elect are iustly saved, and the wicked iustly damned, their workes being scanned by the Bookes, and their faith and infidelity thereby appearing.

Jude 15.
Eccl. 12. 14
Rom. 2. 16.
2. Cor. 5. 10

The persons to be iudged are all mankinde, small and great, who by the dreadful sound of a Trumpet, shall be summoned to appeare, neyther is it possible not to appeare; yea the very Devils are reserved in chelines unto the Iudgement of this great Day. The matters to be tried are Deeds, Words, yea Thoughts: what soever we have done in our bodies, good or ill: And for a preparation, the heaven and earth shall be consumed with fire:

fire: the heauens passing away as a scrole, 2.Pet. 3.7,
the elements melting with seruent heat, & 10.
the earth burning with the works that are
therein: whereby is not meant that the
substance of the heauen and earth shall be
annihilated, but only the figure changed,
and the vanity purged out. The com-
ming of the Judge shall be sodaine. The
signes of his comming many. The parti-
cular day and time not knowne, nor to be
inquied: But the day wherein this shall
be, shall be the last day.

Rom.8.21.

1.Cor.7.31

1.Theff.5.

2,3.

Mat.24.20.

Mat 24.36

Acts 1.7.

Iohn 6.39,

40.

Vse 1. This is a singular comfort to
the Elect, that there shall be a day where
in they shall haue righteous Iudgement:
though here they be despised and condem-
ned before men. Then also shal appeare,
to the confusion of the wicked, their la-
bour hath not bene in vaine. And cer-
tainely, what can be moze comfortable,
then to be indged by him, who is our Ad-
uocate, and hath redeemed vs by his
blood? Let vs therefore lift vp our heads,
with trust in him, because our redempti-
on is atweth neare; Let vs loue, loke for,
and haste to his appearing, saying, and
praying with the Church; Come Lord
Iesus, come quickly.

Reu.22.30

Vse

Vſe 2. This is a terrible and blacke day to the wicked, who haue not repented, for they muſt appeare before the tribunall ſeate of Ieſus Chriſt, there to anſwer for all their ſinnes, euen ſuch which the eie of man could neuer diſcerne: all ſhall be laied open then, and they ſhall ſmart for all. Knowing the terrour of this day, we ſhould be perſwaded. Surely, whome the remembrance of that day, of that fire, and of that wrath, which ſhall be throwne vpon the wicked, will not moue, nothing will moue. The day of Sodom was a grieuous day, but nothing to this day, which ſhall be grieuous to drunkards, vſurers, whozemongers, &c. but ſpecially to contemners, and enemies of the Goſpel. If thou haſt borne ſuch a one, how wilt thou indure the countenance of the Judge, which is euen her whole bloud, word, ſacraments, ordinances, thou haſt deſpised, deriding the profeſſors of his Goſpel? Let not this day take thee vnawares. Preuent the wrath which ſhall be then reuealed. Then it will be too late to cry for mercy, for that is a time of Iudgement. Now is the day of Saluation: If thou beſt ſenſible of thoſe
ter.

2. Theſſ. 1. 3

terrors, and the hellish torments following, make good use of it.

Quest. But if the Soules of the Elect goe presently after their death to heauen, and the Soules of the Reprobate to hell, what neede a generall Iudgement?

Ans. There must be a general Iudgement notwithstanding, both that the iustnesse of such particular Iudgement may be made more manifest to the glorie of God, and that the whole man, consisting of body and soule, may receiue the due reward.

1. Cor. 5. 10

Quest. Doe you then thinke, that the bodies of men shall be restored at the day of iudgement?

Ans. Yes verely, I beleeeue the resurrection of the body according to the Scriptures.

Act. 24. 15.

1. Cor. 15.

12, &c.

Expli. We are firmly to hold the generall resurrection both of good and bad; for the good shall not onely rise, though they shall rise onely to eternall life: in which regard they are saide to be the children of the Resurrection. The wicked shall also rise, but because they shall rise to receiue their full torments, they are not so called. Both shall rise, but in a double

Luk. 20. 36

Disse,

difference : first, of the efficient cause ; for the good shall rise by the power of Christ their head . The wicked by the power of Christ, as Judge of quicke and dead, and by the vertue of that Sentence : In the day thou eatest thereof thou shalt die the death : secondly, of the end : for the righteous shall rise to glory, the wicked to shame and perpetuall contempt.

And note this carefully, that those very bodies, in which both iust and vniust liued here, shall be raised and restored, as appeareth by the Scripture : This corruptible shall put on incorruption: *This*, that is, *This* same in number, as if he had clapt himselfe on the breast : Now though this seeme vnpossible to reason, yet it is not so to our faith : whereby, considering the power of God, we know, that he is able to restore the body, though burnt to ashes, deuoured by wild beasts, or turned to dust, as he was able to create them, and all the world of nothing in the beginning : And this the Justice of God requires ; namely, that that body which sinned, should be punished, and not another, and that that body which hath ben tortured here for the profession of his name

Dan. 12. 2.

Ioh. 19. 37.

Iohn 5. 28.

Mat. 10. 28

2. Cor. 5. 10

1. Corin. 15

53.

Same, should be crowned with glorie at the last day.

The bodies shall rise the same in substance: but the bodies of the Just shall be Immortall, Incorruptible, Spirituall: not in substance, but in quality of condition; not needing means of bodily nouriture, not subject to infirmities, but powerfull, firme, strong, and impassible, nimble to move as well up-wards, as downe-wards, haide of all deformity, and uncomelinesse; glorious, of perfect stature; without the use, though not without the difference, of Sere. The bodies of the vniust shall rise Immortall also, and Incorruptible, but passible, to endure the due punishment inflicted vpon them.

Mat. 13. 43
Mat. 22. 30
1. Cor. 15.

The manner of the Resurrection, conceive to be thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which He Ascended, and shall send his Angell with a Trumpet, at the sound whereof, first they which are dead shall be raised, and then those which are living, shall be in the twinkling of an eye changed.

Mat. 24. 31
1. Cor. 15.
31.
1. Theff. 4.
15. 16.

Vic. If in this life onely wee had hope,

hope, we were of all men the most miserable; but we looke for a day, when our vile bodies shall gloriously rise, and be
 1. Cor. 15. made like the Glorious Body of our Lord
 19. Jesus Christ; comfort thy selfe against thy
 Phil. 3. 21. calamities with this: Whis vpheld Iob
 Iob 19. 25. in the day of his sore trouble: So in the
 26. 27. troubles of the Iewes under Antiochus
 Epiphanes, Many were racked and would
 not be deliuered, because they looked for
 Act. 11. 35. a better Resurrection. Let this also com-
 fort against the loathsomnesse of the
 graue, in as much, as though our bodies be
 laid downe for a time in the dust, they
 shall yet after be restored to Life and
 Glozy.

Vse 2. Remember that euen that body
 which thou hast vsed as a Weapon and
 Instrument, to Lying, Murder, Unclean-
 nesse, Theft, Pride, and all manner of un-
 righteousness, shall rise againe: and as
 thou hast done in the same that which
 thou shouldst not, so shalt thou receive in
 the very same, that which thou wouldst
 not: And if thou be a Belouer, remem-
 ber that that very body of thine, which
 hath bene vnto thy soule, an instrument
 of Righteousnesse, & which for righteous-
 nesse

nelle sake, hath endured Griefe, Smart, or Contempt, &c. as it hath taken part with the soule in Fortification, and in the affliction, so shall it also partake in the blessed Consolation to be revealed in the last day.

Quest. You said that God was the Redeemer and Sanctifier of his Church: Do you not beleue that the Redemption, Iustification, and Sanctification, which you have spoken of, are universall, and belonging to all?

Ans. No: I verely beleue that those Eph. 5. 25. Graces belong onely to the Church. &c.

Quest. What is the Church?

Ans. By Church, I meane the Holy Catholique Church, which is the whole 1. Cor. 12. Company, of them which are from euer- 12. 13. lasting Predestinated to Eternall Life, and Eph. 3. 15. which, in time, are called by the Word, 16. 17. 18. 19. Eph. 4. 15. and sanctified by the Bloud and Spirit of 16. Iesvs, and this is but one: part whereof Reu. 21. 27. Heb. 12. 21 is Triumphant in heauen, and part Mil- 22. liant on earth. Cant. 6. 8.

Expl. As in our vsuall Creed wee are taught to beleue, the Holy Catholique Church, to bee the company of Saints, which haue Communion, or Fellowship, in the grace of Remission of sinnes, and

R Resurrection

Resurrection to Eternall life: So it is manifest that such onely are the Catholique Church, and that such graces are proper and peculiar unto them: As the Scriptures do every where testifie these benefites, to Believers onely, and to the Church: To Believers, Ioh. 3. 16. and 3. 24. and 6. 40. 47. Act. 16. 43. Ioh. 12. 46. Rom. 3. 22. Gal. 3. 22. To the Church: Mat. 1. 21. Ioh. 10. 15. and 15. 13. and 17. 9. 19. Now whereas in divers places, the Scripture speaketh with a generall note: That Christ dyed for all, and that God loved the world, and such like: Such places must bee understood, some of the sufficiency of Christs death for all, not of the Efficacy, which is onely to Believers: Some of a Precept universall, whereby all are commanded to believe: Some of the publique Ministry of the Word, whereby grace is offered to all: Some collectively to signifie that the benefite of Redemption extends it selfe, to Gentiles as well as to Jewes: or distributively, signifying that some of all Nations, Conditions, Ages, Sexes, have that benefite, not that every singular of all kinds, but the kinds of all singulars, are made partakers

takers thereof. So then, not the world, that is, not every man and woman in the world, have interest in the blessing of Christ, but only the Elect of Rom. 11. 7.

The Church is called Holy, partly because it is clothed with the righteousness of Christ imputed; and partly because it is governed by the Spirit of Christ; by which every member thereof is quickened, and made able in some measure, in truth, to hate sin, and to love, and follow that which is good: It is called Catholic, that is Universal; because all the Saints are Elect, of all times and places, bebelong unto it, as to one Body: And the Mystical to be One, because there is one Head, which is Christ, one Body, one Spirit, one Faith, one Hope, one Love, &c. Part whereof is now in heaven triumphing; which are the Souls of the Saints departed; and part fighting as Militant here on earth, in the spiritual warfare, against the world, the flesh, and the Devil.

Eph. 4. 4.

Next. All happy making promises are made onely to the Church: All shall not be saved: labour to be of that number, whose

It :

are

are the promises; if thou wouldest bee sa-
ved.

AR.10.34.
35. *V*ic. 2. It's a great comfort, that of all
sorts of men, some are of this Church,
which is washed with the Blood of Iesus,
the Gentile, as well as the Jew, the Ser-
vant as well as the Master, the poor as
well as the Rich: For there is no respect
of persons with God; but in all nations,
such as feare him are accepted, be they one
or other: As God respects none for their
riches or great place, so he respects none be-
cause they are poor and base: Indeed in
this world the poor have the least part;
but in Christ benefites, the Beggar (be-
lieving) hath as large and good right as the
King: For we are Citizens of a King-
dome which is not of this world: God is
not onely the God of the Mountains;
but of the Vallies also: And the Spirit
bloweth where it listeth. We a many times
God breatheth life and Grace, on a poor
contemptible wretch (as the Noble An-
gels) upon Lazarus, and putteth such
as go in velvet coates, as Diabolus Memen-
ber, Christ is not thine; because thou art
rich, or great, or beautifull, but because
thou becomest. It is faith makes the poor

Beggar

Beggar as rich in Christ, as thy selfe: for
 God hath chosen the poore also, to make
 them rich in faith, and partakers of his
 kingdom. Art thou rich? despise not the
 Beggar: or poorest Believer, who if thou
 believest not, is better then thy selfe: and
 though in the things of this life, (ac-
 cording to Gods ordinance) thou hast the
 part of him, yet in Christ he is thy equall,
 for in Christ, there is neither Circumcision,
 nor Uncircumcision, Bond, nor free, &c.
 Art thou rich? Labour to be rich in faith,
 rather then in gold, so thou and thy mo-
 ney may perish, but by faith thou shalt be
 saved. Art thou poore? Comfort thy selfe:
 Thou hast a right in a heavenly inheri-
 tance, where thou shalt equally share with
 the greatest King, and let it prouoke thee
 to so much the more care to please him in
 all things: who hath chosen thee so base,
 and called thee so unworthy.

James 2. 5.

Col. 3. 11.

Vse 3. The Church of Christ is a Ho-
 ly Church: Marke then. If thou beest not
 holy, in heart and affections, in life and
 conuersation, but a profane wretch, thou
 art also a damned wretch, if thou so conti-
 nuest: thou art no part of this Church, for
 Christ hath chosen vs that we should be

holy,

Ephe. 1. 4. holy, and hee hath called vs toith a holy
 2. Tim. 1. 9. making calling: Examine therefore thy
 selfe. The Church, by Salomon, is called a
 Cant. 4. 13. Garden enclosed, full of the sweetest
 13. Flowers and Plants: Now if thou beest
 a Blasphemer, a Lye, a Back-biter, &c.
 If these bee the Flowers tohich grow in
 thy Garden, thou art the Denils Dung-
 hill, thou art none of the Church: The
 Cant. 5. 2. Church is called, a Dove undefiled: If
 thou beest filthy, uncleane, a Fornicator,
 a Drumpet, an Usurer, an Oppressor,
 Covetous, Cruell, Unmercifull, &c. Thou
 must be a member of the kite, Vulture,
 or ravenous Cormorant, but not of
 Christs spotlesse Dove, which is his
 Church. The Church is the Body of
 Christ: If thou beest a Drunkard, Ry-
 tous, a breaker of the Saboath, a contem-
 ner of Religion, and such as doe professe
 it, &c. thou art a limbe of the soull, not a
 Member of Christ, unlesse thou wouldest
 make the Body of Christ a monstrous
 body, like the Image of Nebuchadonoser,
 which was part of Gold and Silver, part
 of Iron and Clay. Remember then,
 Christ is the Head of his Church, if thou
 receivest not of Grace from him to San-
 ctification

ification, thou art none of his. Christ is the King of his Church, out of y^e Church the deuill raignes: If thou obeyest not Christ, but the deuill, how art thou Christs? Say, how art thou not the deuill?

Quest. You say that the Church is a company of such which are Predestinated to Eternall Life: What meane you by Predestination?

Ans. By Predestination of men, I meane the Eternall purpose of God concerning Man-kind fallen and corrupted; whereby, for the setting forth of his glory, he appointed some to Saluation, with the meanes whereby they should obtaine the same, which is called Election; and some to damnation, which is called Re-
1. Theff. 5.
probation, Rom. 9. throughout the chap- 9.
ter.

Quest. What is Election?

Ans. Election is the most free and Eternall Counsell of God, whereby hee choo- Luk. 10. 20.
seth some, which were salne in Adam, and Rom. 8. 30
Predestinaterh them to Grace and Glory & 9. 11. &
by Iesus Christ. 11. 5.
2. Pet. 1. 10.
Eph. 1. 2. 3.

Quest. What is Reprobation?

Ans. It is the most free Counsell of 4.

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God, whereby hee determined, not to chuse, but to passe by some, fallen in Adam, and to leaue them in their guiltinesse and corruption, and in the end to condemne them for their sinnes.

Rom. 9. 21.
22.

2. Pet. 2. 8.

Iude 4.

Q Do you then thinke that men were ordained to life or death before they were borne?

Rom. 9. 11.

Ans. Yes verily that I do.

Quest. Doth not this bring in a neglect of all godlinesse, and make for them which say: If I be predestinated to life, I shall be saved whatsoeuer I do, if to death, I shall bee damned in like manner, therefore I will liue as I list?

Ans. God forbid: For wee teach that men are not onely predestinated to the end, but also to the meanes. They which are ordained to Life, being also ordained to Grace, whereby they obtaine it: and they that are ordained to death, being also ordained to be left in their corruption

Ephe. 1. 4. that they may be damned.

Expl. That there is Predestination, which is an ordaining of a thing, to this or that, before it be extant: appears in the doctrine of the Providence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifest in the like Answers.

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to
deny it; were to deny that
wisdom in God, which we attribute
to wise men; who thinke of nothing, but
to one end, which they have before pro-
posed in themselves: Such more doth
God determine aforehand, what he will
do, and why, appointing every thing the
use to which it shall serve, and the cer-
tain end to which it shall attaine, with the
means leading thereto.

This doctrine is to bee taught in the
Church soberly, and discreetly according
(not to the curious intentions of men)
but the Scripture, in as much as the
wisdom of God hath revealed it, and
then we are bound to take knowledge of
it. And because it is the very foundation,
and ground-work of all our certainty, and
assistance, in Christ, concerning heaven-
ly things: The order of Predestination
I take to be this. First, that God first
purposeth his owne Glory, which is the
 utmost end of all things, then for the effe-
cting hereof, that he purposeth to create
the world, and in it man, whom he pur-
poseth to create perfit, but mutable; to
suffer him to fall, and all Man-kind in
him; and then out of Man-kind fallen, to
chuse

Deu. 29. 29

chuse some in Jesus Christ, to manifest the glory of his mercy in them, and not to chuse the rest, but to leave them in their guiltinesse and corruption, to manifest in them the glory of his Justice: for as it is Mercy to be elected in Christ, and so saved: so it is Justice to be reprobated and forsaken. Here remember, that though we cannot speake, write, or conceive of the Will of God herein, but by setting downe one thing after another; yet there is no such thing in God; but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobation, are the free Counsell and Purposall of God, &c. Because we are stedfastly to acknowledge, that the Will of God is the first and principall moving cause of all things. For nothing can be, but God willing it to be, either by effecting it, or suffering it.

I make the Subject of Predestination, in Election and Reprobation, to be Sin-kind fallen, and corrupted: which I suppose, in the uttermost of my weake understanding, to be the safest and plainest way in this intricate, and weighty Point.

With

With mine Opinion, I will be bold to
be bold, and to prove, as briefly, and
plainly as I can, willingly, and with all
respect, submitting my selfe in this,
as in all the rest, to the censure and
judgement of the Learned, according to
the Scriptures: I conceive then that in
general, first God willeth a thing to be,
before he ordaineth it to this or that end:
I do not say that a thing must be extant
before God determines of it, but that God
willeth it to be extant, else Gods decree
should be of nothing, in as much as till
God will it, there is not, nor can be any
thing. When I would argue thus: When
God considered Man-kind in Election or
Reprobation, he considered him, either
standing in his created Perfection, or
fallen from it: Not standing: Therefore
fallen.

But for \S Proposition, if any that finde
fault with it, as not sufficient, and adde a
third estate of man to be considered, nei-
ther standing, nor fallen: Then, I think,
they must prove that there was such an
estate of man, (but I am sure there never
was any such) Unlesse they make a double
purpose of God in creating of man: One,
whereby

whereby he purposed to create him; another, whereby he purposed to create him according to his Image; which I suppose to be two curious, because at that instant that man was, he was according to the Image of God: and so God considered him onely and alwayes, because he never was otherwise (unless we would say, that the inward act of Gods purpose is different from the outward, which I thinke is not to be granted:) And likewise so Moses bringeth in the Trinity consulting, as it were: Let vs make Man according to our Image; notings as I thinke, one undivided act of the purpose of God, when he considered the Creation of Man. I would not therefore say, that the naked Masse is the subject of Predestination: no; that God passeth by men, onely as they are men, and not as they are corrupt: For this were to make the subject of Gods Predestination to be a mere notion, or a conceit onely of the minde; because that man was never but in an estate of holinesse, or corruption: Neither doth the similitude of the Potter prove it as farre as I can conceiue. The meaning of which place I take to be this: The A-
possible

Rom. 9. 21

pisse thereby. stoppeth the murmuring
 and railing mouth of the Reprobate,
 who presumptuously say, Why are wee
 punished and why doth God complaine
 at vs for breaking his will? If he would
 haue giuen vs grace, wee would also haue
 holiness. Who hath resisted this his will?
 To this the Apostle answereth, by a simi-
 litude taken from the Potter, by a com-
 parison from the lesse to the greater, thus:
 Who art thou that disputest with God? If
 the Potter haue power of the same naked
 masse to make a vessell to honour, ano-
 ther to dishonour: shall not God much
 more haue power, of a corrupted lump
 of mankinde, to make vessells of wrath?
 Which (in my simple vnderstanding)
 doth better take away all reasoning from
 the Reprobate, and stoppe their mouthes,
 then to expound it of Gods absolute
 Right: For similitudes are not to be pres-
 sed too farre: it is brought against the Re-
 probate, and there is no correspondency
 and likenesse betwene the Potters naked
 masse, and the naked masse of mankinde;
 because the Potters masse, though na-
 ked, is a thing really, and indeed extant by
 it selfe, though the Potter make neuer a
 vessell.

Pot

Port of it: So is not the naked masse of mankinde ertant really, but only in imagination. And therefore I would not press a similitude in that wherein there is no likenesse.

If any shall object and say: Hath not God absolute right authority, sovereignty & power over his creature? I answer, Yes: and he may do with his creature what he will; who shall let him? Neither doth any thing I have said, inferre the contrary. And yet that God doth, as will be an absolute right toward the creature (as to cast it away without any defect of it) I see not yet by the Scriptures. What I see, that what God may doe, I may not dispute: but what he will do, I must enquire and believe according to his words, knowing that he can do the same.

If any shall say further, God maketh vessels of wrath, but if he should consider man fallen, he should finde them made: I deny the consequence: for a man fallen in Adam, is then said to be made a vessel of wrath, when God for his sin decreteth his rejecting and punishment.

Beside, to hold the corrupted masse is agreeable to that received doctrine of the Ancients,

Intents; that God forsakes none penal-
ly, but such as forsake him. This also best
suppleth the mouth of Reprobates, and
taketh away all reasoning from them,
(as was said) when they must acknow-
ledge that there was matter in them
meriting reprobation by the fall of Adam.
In both this best set forth the rich grace
owed to the Elect, the vessels of mercy,
when they shall consider, that there was
matter in them deservating Reprobation.
In me therefore, when I consider, that
I have elected in Christ, it must needs
follow, that they are to be considered sal-
in: for Christ proffereth life, which
Christ was to satisfy for the elect.

For the second Proposition, that God
considered not man in god, is plaine; because
all promisers of Gods eternal favour, both
before the fall, and after the same, are
under the Scriptures to them which are
just (either by Creation, or Regenerati-
on) and which continue in the same.

To conclude, Election, and Reproba-
tion may be considered either absolutely,
so that God elected or reprobated these; or
that he elected or reprobated these, and
not these. If you aske why God elected
these:

these: I answer, that his sole will, without any the least respect in the Creature, was the cause of it: If you aske why God elected these, and not those, as Jacob, and not Esau: I answer after the same manner. If you aske why God reprobate these rather then these: I answer as before, that there is no cause thereof in the Creature, but onely in him, which is his will. If also you shall aske why God reprobate these: I answer, that his will also is the onely cause thereof in this sense, namely, that it was in Gods free power notwithstanding sinne, to elect, or not elect, to reprobate or not reprobate: For God was not compelled by the sinne he considered in man to reprobate him, for he might have elected the same man in Iesus Christ, if he had pleased. And yet this we adde, that in reprobation of these, God had respect to mans sinne (not actuall infidelity or sinne, but originall) not as a principall efficient, or as a cause first moving, for God might have not reprobated, if he had so pleased: but as a cause deserving reprobation, or as a necessary condition in the object, without which God will not reprobate any.

For

For neither doth God in time deny his grace to any, but to those who deserue to be denied: neither decrees he befoze time to deny it, but vnto such. And whereas some will say, An vniuersall cause bringeth forth an vniuersall effect: If then sinne be vniuersall, why is not Reprobation? I answer, that an vniuersall cause bringeth forth such effect actually, if it be not hindered by a superior ouer-ruling cause. And so I yelde that it is the nature of sinne to depzine all of Grace and Glozie; and would haue this effect vpon all mankind, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his botomlesse mercie to accept of some; and to elect them in Christ.

Rom. 3, 23

Vse 1. Beware of searching too farre into this deepe, without the light of the Word: The plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of Reprobation then Election: Doe thou labour more to make thy election sure vpon good grounds, then to conceiue euery quiddity of men concerning Reprobation.

Vse 2. If thou findest vpon good
S
 grounds,

grounds, that thou arte elected : for euer acknowledge the rich mercy of God vnto thee : who wert deepe enough in Adams transgression to be damned ; if God had not of his free loue discerned thee : therefore let it bind thee to all humilitie (seeing thou hast receiued all) and all thankfulness to him that hath shewed thee such mercy.

Vse 3. Beware of that damnable speech of profane men, who say : If I be predestinated, and Gods decree must take effect, then I may doe what I will : for if I be appointed to saluation, I shall be saved ; and if to damnation, I shall be damned, whatsoeuer I doe. Which is all one, as if one should say, God hath decreed that I shall liue or die ; If he hath appoynted life, I shall liue, though I eate not at all, or though I eate poyson, if he hath appoynted death, tis not eating or not eating will saue me : therefore I will either not eate at all, or I will eate poyson: then which collection there can bee nothing moze sottish.

If a man be reprobate, he shall certainly be damned, doe what he can : Tis most true. But yet remember, such an one,
can,

can (nay will) doe nothing, but that which shall moze and moze bring his damnation upon him: For the horrible disease of sinne, not being healed by Christ (as it is only in the Elec) must needs bring forth fruit vnto death. And so if a Reprobate, had power to doe good and to repent, and yet for all that, and doing so, he should be damned by the necessitie of Gods will, there might be some colour: but to reprobate is to be left in originall sinne, which is the fountaine of all transgressions: and the persons so left, are iustly so left, because they are left guilty in Adam: and can do no good vntilse God did giue them new grace, which he is not bound to doe, and they haue deserved not to receiue. Likewise, if a man be elected, hee must needs be saued, not that God hath elected to saue any absolutely without grace; but whomsoever he hath elected to saue, he hath elected also to beleue and repent, that they may be capable thereof. For God did as well decree the meanes where by we should be saued, as that we should be saued: which meanes are the merite of Christ, effectual calling, Justification, Faith, Repentance, &c. which who-

soeuer attaineth may certainly conclude that he is elected, and shall be saued, as he that wanteth them to the end, may certainly conclude, that he shall not be saued, and therefore neuer was elected. Wherefore, by the woorkes of Sanctification, make thy Election sure, as Peter aduiseeth thee: And make an end of thy Saluation with feare and trembling, as Paul counelleth thee.

2.Pet.1.10
Phil.2.12.
&c.

Qu. Are then all which are in the Church of God on Earth, predestinated to life eternall and effectually sanctified?

Ans. No: onely those are predestinated to life, and effectually sanctified, which are of th'inuisible church, many are in the visible which are hypocrites and profane.

Mat.13.24
25.
Mat.22.10

Quest. Are there then two Churches, one which can not be seene, and an other visible, which may be seene.

Ans. No: there is but one Church, which in diuers respects is said to be Inuisible or Visible.

Mat.22.18
Rom.2.28,
29. & 9.7.

Expli. Whosoever are of the Inuisible Church, are holy; not all that are of the visible Church: which two tearmes of Visible & Inuisible, are in diuers respects giuen to the Church, which is but one: c

uen as if you should say, the same man to be inuisible in regard of his soule, and visible in regard of his Apparrell, and outward shape. Thus the Church on Earth is said to be Inuisible, in regarde of the inward essentiall forme, which is sanctity, which cannot be seene with mans eie: Hebr. 12. 14
 as visible, either in regard of the particular companies professing Christ, or in regard of the outward forme, which is the ministry of the Word and Sacraments; 1. Ioh. 2. 19.
 by the which it is visible, because these, being the means whereby it is gathered and gouerned, are visible. 2. Tim. 2. 19.
 Rom. 2. 29.

Vse. Examine how thou standest in the visible Church; for many are called, but few are chosen; and many are in the visible, which are not of the inuisible, as the Lees are in the Vessel, which are not wine, nor of the wine. It is not enough to be in Gods field, vnlesse we be good corne: not enough that we be in the booke, vnlesse we be members: for if wee be twennes and spottes, we must be purged and scowzed off: not enough to be in Gods floure, vnlesse we be good Corne: for hee will gather the Corne into his Barne, but the Chaffe hee will burne

3

with

with unquenchable fire : so, not enough that thou arte among the Saints, unless thou be a Saint. For Cham was in the Arke, Saul among the Prophets, Judas among the Apostles, and yet these are damned : So thou mayst be baptized, and ioined to the visible company of the faithful : yet if thou want the Spirit, which quickens al the true members of Christs body, to holinesse and righteousness of life : thou art but a withered branch, to be cut off and cast into the fire : Lets therefore to thy standing.

Question. What call you the Invisible Church ?

Ans. It is the vniuersity of the Elect Rom. 2. 29. and Regenerate, which doe at any time, or in any place, professe and truly haue faith and conuersion to God,

Quest. What is the visible Church ?

Ans. It is a company embracing and Mat. 28. 19 enjoying the Ministry of the Word and Ephes. 4. 11 Sacraments, and professing the Gospel.

Quest. What are the true notes of a true visible Church ?

Ans. The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministerie and

and profession of the Word : and, The ^{Mat. 28. 19}
lawfull Administration of the Sacra- ^{Act. 2. 42,}
ments : to the which some adde Disci- ^{46.}
pline. ^{Ephes. 5. 25}
^{26.}

Explic. Unto those Scriptures in the
answer, which shew that the lawfull vse
of the Word and Sacraments, are the
two genuine notes of a true Church : be-
cause the Primitive Church is so in them
described. You may adde concerning the
Word, these; Iohn 8. 31. and 10. 27.
and 14. 23. 1. Corint. 4. 15. Ephes. 2. 20.
1. Tim. 3. 15. And of the Sacraments,
these; 1. Corin. 10. 16. and 12. 13. So
that wheresoever there is a Company
preaching and professing, that Iesus
Christ the Sonne of Marie is the Sonne
of G D D : Christ the Lord, by whom
onely and alone they seeke to be saued :
that Company is a true visible Church,
though there be many corruptions in the
same. Simon Magus was by Baptisme ^{Acts 8. 13.}
receiued into the Visible Church, for an
outward profession of Christ in word.
And the Corinthians were a true church,
euen then when they abounded with
grosse corruptions : as Paul denyeth not
in his Epistles written vnto them.

These notes haue their degrees : the more pure they are , the more pure is the Church which hath them : the lesse pure they are, the lesse pure is a Church to be accounted : and where they are not all, or wholly adulterated , there , either is no Church , or a very corrupt one : Now though Discipline be allowed, and necessarily required to the well being of a Church : yet a Company holding Christ, and maintaining the Scriptures, though they should want Discipline , are a true, though a defective Church. It is the duty of the Church, to vse Discipline : but as a wise ceaseth not to be a true wife, for the neglect of household gouernement , so long as she kepeth the marriage oath to her husband vnbroken : so a Church ceaseth not to be a true Church for some faults, or neglects, so long as she acknowledgeth her head Christ according to the Word.

Vse. Withdraw not thy selfe from the fellowship of the Churches of God : and if thou hast depaured the Church of England, and separated from it : repent of thy rash and vncharitable censures : Remember what great things God hath done for
the

the Church thou despisest: and spit not in
her face that hath brought thee forth to
Christ. Remember that God hath allwaies
preserued a seed of Christ in our land euer
since the first conuersion therof from Hea-
thenisme: which, as a little leauen, lay a
long time hid in three peckes of meale, as
our Saviour speaketh: till at the last, by
the hand of a King, it began to sowre the Henry 8.
whole lump. And after him, remember Edward 6.
how God raised him vp a Iosias to finish
his fathers beginnings. Afterward, how
it was watered with the bloud of as fa-
mous Martyrs as euer the world saw.
Then thinke how God miraculously pre-
serued, and gaue a Quene to nurse this Queene
Elizabeth.
Church, labouring, and almost fainting
vnder afflictions: yea such a Quene as he
 neuer stablished in the Throne of any
kingdome, since the day of Adams Crea-
tion. And then consider, how that when
we reckoned that all our happinesse had
bene ended, and expected nothing but
dissipation, fire, sword, bloud, and the ru-
ine of Church and Common-wealth: e-
uen then the Lord, beyond all expectation,
sent amongst vs, a most tender Father,
our most gracious Soueraigne King
IAMES

JAMES (whom God long preserve) be-
matchable for mildnesse of Government,
Vigilancy, care for the good of all his sub-
jects, deepnesse of iudgement, soundnesse
of Religion, and (together with many o-
ther blessings, whereby we are blessed in
him) for incomparable learning; having,
to the admiration of the world, with his
Owne Pen, defended and advanced the
truth. And if thou standest upon a right
constitution, remember that the replan-
ters of the Gospel here, were Kings and
Princes, and not without the preaching
of the word. Remember that the people
of the land were not converted from Hea-
thenisme by them, as such which had no
knowledge of Christ, but from Papisme;
vnder which they had some knowledge of
him. Remember that if the Church were
not rightly constituted by Quene Eliza-
berh, neither was it by King Henry the
eighth, and King Edward the sixth, and so
thou wrongest the ashes of the Martyrs,
as if they were not Martyrs of Christ,
but of Antichrist: And say that there was
something wanting in the first constitu-
tion: cannot God forgive it? Nay, hath
he not forgiven it? How darrest thou say
the

the contrary: Remember these things, & stay thy tongue from reviling Israel, and thy foot from withdrawing thy selfe from the people of God. If thou wouldst haue Discipline, we are not without it, though without that of thy devising. If thou wouldst haue the preaching of the Word, we haue it, I may boldly say, as soundly and powerfully in all the chiefest Citties and Townes, and in many other places, as any Church in Europe, whereby thousands are taught the true knowledge of Iesus Christ, are confirmed in the faith, and continued in holy obedience, living & dying in most heavenly & certaine assurance of Gods fauour, and of eternall life. Despise not then that Church, which by the Word and Sacraments, and the Discipline she hath, bringeth forth, nurtur-eth, and bringeth vp, even to their seating in the Land of Canaan, thousands, and that not once in twenty yeares, extraordinarily, but daily & ordinarily through the great blessing of God, &c.

Q. Tell me what is the Ministry of the Word and Sacraments you speake of?

Ans. The Ministry of the Word and Sacraments is an office ordeined by the Holy

1. Cor. 12. Holy Trinity, the Father, the Sonne, and
 28. the holy Ghost to be in the Church to the
 Eph. 4. 11. end of the world: whereby men of vn-
 1. Cor. 12. blameable conuerſation, able and apt to
 11. teach, being lawfully called, doe admini-
 Mar. 28. 19 ſter holy things in publique Prayer, and
 20. ſter holy things in publique Prayer, and
 1. Cor. 13. thanks-giuing, diſpoſing the Word and
 9. 10. Sacraments.

1. Cor. 14. 34. **Expli. The Miniſtery of the Word**
 1. Tim. 3. 2 and Sacraments is not an Inuention of
 &c. man, but of God himſelfe, for the ſaluati-
 Tit. 1. 6. 7. on of man moſt neceſſary, not in regard
 8. of God, who is able without it, to effect
 1. Tim. 3. 2 his purpoſe: but of vs, who ordinarily
 2. Tim. 2. without it cannot be ſaued, in as much as
 15. 24. God hath once ordained by the ſoliſhnes
 Ro. 10. 14. of Beaching to ſaue them which beleeue,
 Heb. 5. 4 of Beaching to ſaue them which beleeue,
 Mat. 28. 19 called ſoliſhneſſe, when indeed it is the
 wiſedome of God, becauſe ignozant and
 euill men ſo account of it.

1. This calling is either Inward or Out-
 ward. The Inward is the good teſtimo-
 ny of our hearts, that not through ambi-
 tion, or couetouſneſſe, &c. we ſeake and
 accept of ſuch office, but onely through a
 ſincere deſire in the feare of God, to edi-
 fic and build vp Gods Church. And this
 calling muſt be in all who would approue
 theſe

their Ministry to God. The outward is that which is according to the comely order of the Church, and it is Ordinary, or Extraordinary. The Ordinary is that calling which by men is administered, according to such a comely order which is agreeable to the word. 1. Tim. 3. Titus. 1.

Extraordinary calling is that which is immediately from God, without the ministry of man before spoken of, as the calling of Iohn Baptist, And this is not to be expected, or pretended in an established Church: But when the state of a Church is wholly decayed, or interrupted: God doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules to be obserued in the examining of such a Calling: The first is concerning the time and place; whether it be there and then: where, and when, there is no use or possibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of such: that they be in more then ordinary manner answerable to the word: Thirdly, concerning their gifts; as Knowledge, Wisedome, Utterance, vndantable Courage, that these be manifestly extraordinary Ioh. 5. 39. Mar. 7. 20.

ry in them: Fourthly, for the success, effect, and continuance: that it bying an incredible and vnerpected blessing, in Reformation and Conuerſion; notwithstanding any opposition made by the whole world, and the deuill himselfe. Where there is an extraordinary calling pretended, and not according to these Rules, it is to be accounted a deceit and wicked imposture, and such which pretend the same to be of the number of those of whom Paul speaketh.

Rom. 16. 18

Vſe 1. Art thou, a Minister, enabled with gifts? Presume not, though into the Office of the Ministry, without the calling of the Church: As Esay goeth not till he be sent, and Iohn stayeth his Preaching till the appointed time, And our Saviour Christ till he was Baptized, &c.

Esay 6. 6.

Luk. 1. 80.

Vſe 2. Art thou enabled with gifts, and lawfully called? Lo ke well to the Ministry thou hast receiued of the Lord: Stirre vp the gift that is in thee, be diligent and faithfull, cast of all impediments, as too much worldlinesse, the practise of other Callings, as Physicke, Surgery, &c. for this Calling requireth a whole man, and who is sufficient for it? The reward of the faithfull

faithfull is great; the punishment of the
lothfull great also: Preach, but not thy
selfe, or thy owne devices, but the sincere
Word of God; and let thy life be an ex-
ample to thy flocke, that they may reue-
rence thee, as well, when they see thee, as
when they heare thee, if thou wouldest
do good, and haue comfort of thy la-
bours, &c.

Vse 3. Reuerence the Ministry of
the Word as the ordinance of God, and
receiue the Ministers in all loue and re-
spect for their woorkes sake, and the do-
ctrine they deliuer, according to the
Scriptures, as the word of man, but as
it is indeed, the Word of the living God: Phil. 2.29.
Speake not euill of the Ministry of 1. Theff. 2.
the Word, neither account it as a base or 13. & 5. 12.
botlesse thing, for without it ordinarily 13.
thou canst not haue faith: neither canst
thou be begotten vnto Christ, nor finally
be saued: For God hath pleased by the
foolishnesse of Preaching to saue them
which belecue, &c.

Rom. 10. 17
Iames 1. 18
1. Cor. 4. 15
1. Cor. 1.
21. &c.

Quest. What are the Sacraments?

Ans. The Sacraments are visible and
outward Signes and Seales instituted, and
ordained of God, whereby he confirmeth

Rom. 4. 11. to the Elect the free promise of the Gos.
 Gen. 17. 7. pell, and also bindeth them to the perfor.
 30. 11. mance of duty to himselfe.

1. Cor. 11. Quest. *How many Sacraments hath the*
 23. *Church of God now?*

1. Cor. 12. Ans. Onely two, Baptisme and the
 13. Supper of the Lord.

Act. 2. 38. Quest. *What is Baptisme?*

41. Ans. It is a Sacrament of the new Te-
 stament, instituted by Christ, in the which
 the consecrated water representeth the
 Bloud of Christ, sealing to all that are
 sprinkled therewith, into the name of
 the Father, the Sonne, and the Holy
 Ghost, the merite of Christ, remission of
 Rom. 4. 11. finnes, and Eternall Life, and testifying
 Col. 2. 12. our grafting into Christ, and Regenerati-
 Rom. 6. 3. on, with the repromission of our obe-
 4. 5. dience.
 1. Pet. 3. 21.

Expl. God is the Authour of Sacra-
 ments, and none can adde any to the
 Word but God: Now God added them
 to the Word, not that the Word was
 not sufficient without them, but for a
 helpe to our weakenesse, that we might
 haue, as it were, lively patrones before our
 eyes, of those things which wee heare
 with our eares (as euen Adam had Sacra-
 ments

ments in Paradise) and these he ordained to be Seales of the covenant of Grace, which was not needfull on Gods part, who is alwaies better then his word; but it was needfull for vs, to succour whose weakenesse (who in regard of our vniworthinesse, are prone to doubting) the Lord hath added them to giue vs greater assurance; euen as a Seale to a Writing makes it more Authentickall.

The Essentiall parts of a Sacrament, are either outward, or inward: The outward hath the signe, with the Ceremony ordained, and the Word: As in Baptisme, the outward signe is Water, the Ceremony is the sprinkling: The word is the word of Institution and Promise: Baptise them, &c. Whosoever beleueh, and is Baptized, shall be saued. Mat. 28. 19
 And the distinct pronouncing in the other Tongue of this forme: I Baptise Mark. 16. 16.
 thee in, or into, the Name of the Father, and of the Sonne, and of the Holy Ghost. The meaning whereof is thus much: That, (the name of the Father, Sonne, and Holy Ghost, being called vpon) the Person Baptized, is, through forgiveness of sinnes, receined into the
I fauour

favour of God, who is Father, Sonne, and Holy Ghost; and Adopted, Received, Sealed, Initiated, and Consecrated, into the proper Gods, Right, Family, Covenant, Grace, Worship, Religion, Faith, and Fellowship, of the Father, Sonne, and Holy Ghost, God, one in Essence, three in Persons, to live wholly according to his Will.

The inward matter is the thing signified: which is both the Blood and Spirit of Christ, and our Incision, and Grafting, and Incorporation into him by the Holy Ghost, with all benefites following; As imputation of Christs Righteousnesse, Remission of sinnes, Adoption, Receiving into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our spirituall filthinesse, through the Spirit: which Spirit, makes vs fruitful in good woorkes; and abateth our desires of earthly things; even as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall union, of the Signe, and Things signified, by the
bond

bond of Faith; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme regeneration and sanctification) because such is the relation and union of the Signe, and the grace signified thereby, in regard of the truth of God, on the one side offering, and faith on the other side receiving; that whosoever believeth may as verily be assured of receiving the thing signified in his soule, as he is made partaker of the signe in his body.

Use 1. In as much as the Sacraments are Significations, and Seales, of such excellent things, they are with all reverence to be handled and esteemed, even as meanes which exhibite to us and confirm the best blessings of God: In regard therefore of their use by institution, they are things vntouchable: though in regard of that which is subiect to the eye they be of little price.

Esteeme then, not according to their outward value, but according to the blessing annexed in their lawfull use, and looke more vnto the gift, then the meanes or manner of giuing: For God measureth our contempt, or irreuerence in the Sa-

craments, not according to the worth of the Elements; but according to the benefit offered in and by them: As the thing wherein Adam transgressed was but an Apple, but the manner of sinning, even in that Apple, was most heynous.

As therefore men esteeme of their Euidences, not according to the value of the Paper and Ware, but according to their vse: So are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: Yet no Bread or Wine in the world, none, the most precious water that is, or can be distilled, though a drop were worth a Kingdome, may be compared vnto these, but in the like vse. Adamah and Pharphar, Rivers of Damascus, fairer then Iordan, yet cannot cleanse the leprosy: So there are many waters which comfort the heart; but none but this cleanseth the soule & saueth it. Wherefore all Ministers, Parents, and People, are reuerently to cary themselves, in, or at the administration of the holy Sacrament of Baptisme: and if they slightly reckon thereof (as in too many places

ces is vsed) they are to be reprobated, as heinously guilty befoze God.

Vse 2. Thankesfully receiue the holy things of God, for the confirmation of thy faith: for though not in themselues, yet by Institution they haue singular vertue hereunto: I am perswaded we often want comfort, because we do not wisely vse the Sacraments to their vse for the which they were appointed: Wherefoze, doubttest thou, or wantest thou comfort? Remember thy Baptisme, as Dauid when he went to fight against Goliath, incouraged himselfe by his Circumcision: and go with confidence to the Lords Table, the Lord will be present with his owne Ordinance; he is able to make them effectuell, and cannot faile by them to conuey comfort and assurance to thee; if thou canst do him this honour, as to beleue that he is able and true to fulfill all his Word: For God is faithfull and all his promises are sure; and as Bernard said: Neither doth his Word differ from his Meaning, because he is all Truth, nor his Deed from his Word, because hee is all Power and Strength, &c.

Vse 3. Art thou baptized? then know,

¶ 3.

that

Rom. 2. 25,
26.

that thou art bound ouer to all manner of obedience to God, and to the continuall practise of Repentance, which if thou dost not, thy baptism is voyd. God promiſeth in Baptisme to be our God: but not so to be, though we liue as we liſt; but we for our parts promise also, to renounce the Diuell, the World, and the Flesh, and to ſerue him. Keep thou thy part, and be ſure the Lord will not faile to keep all his covenants on his part. But wholly breake thou thy promise, and thou ſhalt neuer taſte of the good blessings of GOD promiſed to thee.

There is nothing more profitable than Baptisme, yet it profited not Simon Magus, becauſe he wanted the inuiſible waſhing of the ſpirit: therefore, if thou wouldeſt make the beſt proſite of thy baptism, walke then in all holy obedience, and vnſainedly repent of thy ſinnes: yea thou arte bound vnto it: Euen as the ſouldier by his preſt money to ſerue in the warres: ſo thou by this holy make and character, which thou haſt receiued of God, art bound to his ſeruiſe.

Thou haſt ſolemnely beſore God, his holy Angels and Saints, proteſted as much,

much, so as thou must needs be guilty of treacherous falshood if thou performest it not. Men thinke their words binds them to men; and Herod seemes to make conscience of an vnlawfull oath: make thou conscience much more of thy oath to God, the breaking whereof bringeth vpon thy soule an eternall guilt. Shalt thou by thy sinnes blot out the stampe of God which thou hast receiued? Shalt thou vow seruice to GOD, and be the Diuels slaue? Hast thou Gods marke in thy fore-head, and the diuels in thy heart and life? Dost thou receiue the badge of a Christian, and liuest like an Infidell? Thy Baptisme shall not saue thee, but condemne thee rather: for thy sinnes are the greater, euen as Balchasars drunken feasting was the more abhominable, for the abuse of the holy Messells: Euen as the holy water of triall was to the suspected wife, if shee were faulty, mortall and deadly: but if not, it was a blessing: Euen so the holie water of Baptisme, to such as keepe their promise in sinceritie bringeth a blessing, when to such as liue profanely, and feare not God, it is euen a water of bitterness vnto death.

Num. 5. 11

Qⁿ. What is the Sacrament of the Lords Supper?

Ans. The Supper of the Lord, is a Sacrament of the New Testament, instituted by Christ, wherein by the taking and eating of the bread blessed, and broken, and by drinking the wine being blessed, is signified and sealed to vs the Communion of the body of Christ crucified, and his blood shed for vs ypon the Crosse for remission of sinnes : and that being incorporated into Christ by his Spirite, wee might be more and more strengthened in assurance of eternall life.

Matth. 28.
26, 27, 28.
Luke 22.
19, 20.
1. Corint.
10. 16. &
11. 24, 25.

Explic. The Supper of the Lord is that other honourable Seale of Gods covenant in Christ, by whom it was instituted: wherein are, as in all Sacraments, two things : First, the visible Element, or outward signe : Second, the word. For as Aug^{stine} saith; The Word being added to the Element makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten : and the Wine blessed, distributed and drunke of the Church, or company present. Both these are the outward signe : which though they be two mate-
rially

rially (as they say) yet in regarde of the end and forme, they are but one. Our Saviour Christ intending the nouriture of the Soule, by a similitude of the bodies nourishment, which consisteth in bread and drinke.

The word is the Promise added to the signe in these words; This is my Bodie which is giuen for you; This is my blood which &c. together with the commandement in these words; Doe this, &c. The element doth represent the inuisible grace of the which the word speaketh, and the Word declareth what the inuisible grace is, which is represented and sealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine as I haue spoken. The inward Grace, is the Body and Bloud of Christ giuen, and shed for our sinnes; and the Spirituall eating and drinking of them, whereby is signified our Union with Christ by faith, by the which we drawe from him Righteousnesse, Joy, and eternall life, according to an excellent Analogie in this Sacrament.

Now these two, the Signe, and the thing signified, are united by the Word
ut

in the lawfull vse of this Sacrament: which Union is only Sacramentall, and relative, whereby the signe is not changed into the thing signified; nor the thing signified contained, in, under, or in the place of the Signe: but by the Signe the thing signified is represented, offered, and sealed in the lawfull vse to Believers. For Grace is not so tied to the Sacrament, that whosoever partakes of the Signe, should also of the thing signified; as none could partake of the thing signified, without the Signe: For the unbelievers may haue the Lords Bread in their mouthes, which neuer haue Christ in their hearts; as Believers may taste of the sweetnesse of the Lord in their soules, which (where it can not be had) partake not of the Bread and Wine, which are the outward Signe.

Quest. What is required that we may so partake of this Sacrament at the Lords Table, that we may be partakers of the inward Grace of the Sacrament?

Ans. Whosoever would come worthily to this Sacrament, and to his benefit, must first examine himselfe, and so eate and drinke.

Expli.

Explic. To be worthy, and to come worthily to the Lords Table, are two diuers things: none are worthy of so great mercy; yet we come worthily when we try our selues. Which triall is of our faith, and repentance. Concerning faith, first, whether we haue a competent knowledge of the doctrine of the Sacrament, and why it was instituted: secondly, whether we beleue the pardon of our sinnes by Iesus Christ. Concerning repentance, whether we haue hitherto, or doe now intirely repent of our sinnes, purposing to leade a new life: He which comes to the Lords Table without faith and Repentance, comes unworthily: and he which findes them in himselfe, euen in their beginnings, true, though small and weake, comes worthily; for such Christ Math. 9. 13. and 11. 28. invites.

Question. How often would you aduise a Christian to receiue the holy Communion?

Ans. So often as there is occasion offered, and liberty granted lawfully to receiue the same. 1. cor. 11. 25

Explic. Baptisme is but once administered, as being the sacrament of our new Birth; euen as we are but once bozne.
But

But as being bozne, we often eate to be nourished, and to grow: so we are often to communicate and to come to the Lords Table: first, that we may grow in Faith: secondly, that we may have occasion to stirre vp our dulnesse, both to consider of, and to be thankfull for the death of Christ: thirdly, that we may testifie our Remembrance of Christ: fourthly, that we may keepe Unity, and nourish Charity: fifthly, that wee may immitate the Apostolicall church, who seldome came together without the word, prayer, breaking of bread, & almesgiuing. Neither will this holy Sacrament grow into contempt through the often vse to the godly, as we see in the frequent vse of the word, and euen of our daily bread.

Acts 2.42.

Vse 1. Prepare thy self often to come to the Lords Table, if occasion fitly be offered: that thou tempt not God by neglecting his ordinance appoynted for the confirmation of thy Faith: And that thou maist perfoyme his commandement, who saith: Do this often in remembrance of me. And that thou maist shew forth the Lords death till hee come. Consider then, is once or twice a yeare enough for thy

thy discharge herein? Canst thou so neglect the remembrance of his torments, who was bruised for thy sins, and which bore thine iniquities? who hath deliuered thee from Hell, and purchased Heauen for thee by his blood? Thy Saviour passing out of this world by a most bitter passion for thee, commends himselfe to thee, and commands thee to remember him; and to testifie this, and thy thankfulness for his death, to come often to his Table: How then doest thou not shewe thy selfe vngreatfull, and forgetfull, which when occasion is offered, churlishly turnest thy backe? &c.

Vse 2. He that eateth and drinketh vnworthily, eateth and drinketh Iudgement to himselfe. Beware therefore how thou presumest to come to the Lords Table without thy wedding garment, without preparation. Holy things require holy vslage: first labour for faith, both to vnderstand what the Mystery is, that thou mayst discern the Lords body, and also to receiue the grace that is offered therein: which without faith thou receiuest not. He that belaueth hath benefite vnspeakeable by the ordinances of God: but without
out

out faith all is to vs in vaine. Euen as the euidences of another mans land, are nothing auailable to me, but to the Landholder they are of singular vse: So the Sacraments are part of the euidences of a belēuers hope, and seale to him Gods fauour; but to vnbelēuers they send nothing, but their greater condemnation, if they repent not. Euen as if an vnlearned man open a booke, he seeth the letters, but is neuer the better, and cannot attaine the meaning; but a man that is learned, readeth, and is instructed: So an vnbelēuer seeth the Bread and Wine, and eateth the signe; but the belēuer onely hath the benefite of the thing signified, through his faith: For the spirituall grace is present, not to the signe, but to the person belēuing. Euen as Pharaoh had a dreame, but not the interpretation, and as the noble man of Samaria saw the plenty, but tasted not of it: Euen so vnbelēuers, ignorant, vithankesfull for the death of Christ, haue the shell, but not the kernal: haue that which goeth into the body, not that which blesseth the soule. First therefore get faith.

Secondly, repent of thy sins, hauing

an unfained and stedfast purpose allowies
 hereafter to live godly. If thou comest
 with a hungry desire of the righteous-
 nesse of Christ, with a broken heart for
 that which is past, and with a holy pur-
 pose for the time to come: then thou art
 welcome to thy Saviour, and shalt with-
 out faile, taste of his sweetnesse; but if
 thou hast bene, and yet art, a Drunkard,
 a Blasphemer, Uncleane, Proud, Con-
 tious, Contentious, &c, and hast not un-
 willingly repented, or at least doest not
 begin to repent: for this cause thou art
 guilty of the body and blood of Christ; be-
 ing more fit to be at the meetings of
 Turkes and Infidels, then of such as pro-
 fesse Jesus Christ. Get therefore Repen-
 tance also. And testifie this thy repentance
 not onely by a shew of sorrow and sobrie-
 ty the day thou comest to the Lords Ta-
 ble, but all the dayes of thy life after. Ma-
 ny have I siene, which on that day have
 gone softly, spoken patiently, looked sor-
 rowfully, behaved themselves gravely;
 which within a day or fivd, have with the
 swine returned to the wallowing in the
 mire; and, with the dogge, to the vomit
 of their former evill courses. But under-
 stand

stand thou, that etien as when a man hath escaped the danger of some great distemper of surfeit, it is not enough for him to keepe a good dyet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which vanish as a flash of lightning, that will appzone our faith, repentance, and profession; but it is perseverance in these holy duties, when the sauer of the Sacrament remains with vs all the daies of our life. Therfore euen as Daniel was the fairer and better favoured by his dyet of Pulse: so it is required, and the Lord expects, that if thou eate & drinke at his table, thou shouldest be the fairer by it, and the better reformed in thy conuersation: And if thou beest not withstanding ill-fauoured, that is, without knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a soule and corrupted conscience; that thou hast received vnworthily, and so art in danger of the wrath of God.

Qu. You said, that some thinke Discipline to be a note of the true Church: What is that Discipline?

Ans. It is that power in the Church, by the

the consent and approbation of the Christian Magistrate; whereby, by persons fit and lawfully called, Constitutions are made, both for comelinesse and order in the worship of God, and for the censuring of prophane livers: 1. Cor. 5. 3. 4. & 14. 40.

Expl. Though a true Church may bee without this power of Discipline, yet bee well without it, it cannot; both that the ministry of the holy things may with the greatest reverence and profite be performed; and also that the Church may be holy, and a maintainer thereof: First then, because without order things cannot well proceed, or continue, and God is the God of order, we hold that y^e Church hath power to make Canons and Constitutions: but with a threefold restraint: First, that they be onely about matters Ecclesiastick: Every man is to keepe within the compasse of his calling. Secondly, that as concerning the worship of God, they be determinations of circumstances, necessary & profitable, as concerning time, place, order, meetings, maner of reading Scriptures, &c. In all which, comelinesse, order, edification of the Church, & avoiding of offence are to be respected: and such determi-

nations in their owne nature to remaine mutable, & to be altered, as the Magistrate shall see it make for the good of y^e Church. Thirdly, that if there be a Christian Magistrate, they be with his consent and authority: because the authority of making & confirming lawes, concerning both the civil & Ecclesiasticall good of the subjects, is principally in y^e chiefe civil Magistrate. This order being observed, y^e Ecclesiasticall things, as dispensation of the Word & Sacraments, and execution of Discipline be handled; not by lay persons, but by Ecclesiasticall persons onely; by the authority of God and the Prince.

For the other part, which concerneth Ecclesiasticall censures, this is to be remembered, that properly they are not executed by mules, fines, bodily smart, imprisonment, death, & such like; which are proper to the power of a civil Magistrate, but by admonition, reproofe, suspension, & excommunication. The highest degree of Ecclesiasticall censures, is excommunication, when notorious & stubborn offenders are cast out of the Church, the parties deserving this censure, being notoriously prophane, and there being extreme danger

Mat. 20. 25

26.

1. Pet. 5. 3.

of

of offence, and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting of a member; which is, when no means will recover it, and least it should procure decay to the whole body, then to cut it off, though it be with griefe.

Also, excommunication is not absolute, but to be executed, but on the contumacy of the delinquent: for the party, as a lost sheep is both carefully to be sought up, & like a repent, to be with all repairing & lone, received againe into the fellowship of the Church: so, the end of excommunication must be: first, that holy things be not given to dogges. Secondly, that the Church may free herselfe from an euill name, of sinning therein which dishonors God. Thirdly, lest others be infected. Fourthly, that such as offend may be ashamed, and come to repentance, that their Spirits may be saved in the day of the Lord.

Math. 7.7.

1. Cor. 5.

1. Cor. 5.6.

2. Thess. 3.

14.

1. Cor. 5.5.

1. Cor. 5.4.

And this order of censuring offenders, & excommunication, ought to be perpetuall in the Church; because the causes thereof are vniuersal & perpetuall, which are those faults before mentioned, together with the commandment of Christ and of Paul testi-

fie thy,

fieth, that the incestious person ought to be excommunicated in the name of Christ, that is, by his authoritie, & according to his commandment: yea, & this to be in force in all Churches, even which are under Christian Magistrates: for otherwise doth the civill Magistrate punish, otherwise y^e Church. The Church aimeth at the repentance of y^e offender: the civill Magistrate at y^e execution of iustice. The Church proceedeth not to excommunication, where y^e delinquent repenteth & obeyeth. The civil Magistrate, notwithstanding the repentance of the party, executeth the law, as Ioshua, notwithstanding the confession of Achan, caused him to be destroyed.

Ioshua 7.

Vse 1. All such whom it concernes to deale in Ecclesiasticall censures, ought to beivare of all filthy lucre, & faithfully discharge y^e which is committed vnto the, & to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the last day.

Vse 2. Art thou prophane? a drunkard, a blasphemers, an vsurer, a breaker of the sabaoth, &c. & deservest thou to be stricken with

with y^e thunderbolt of excommunication,
 & yet escapest by thy purse, or other waies?
 yet know thou, whatsoener thou art, that
 although either through the corruption of
 them which execute the same Discipline,
 thou continuest in the fellowship of the
 Church, yet in the account of y^e Lord, thou
 art excluded from all spiritual priuiledges
 of the Church, till thou repent, not being
 worthy to sit among the dogs of y^e flocke,
 (as one may say) & the lesse thou answer-
 est for here, through the silence of y^e lawes,
 the more thou hast to answer befoze Iesus
 Christ at the day of Iudgement.

Q. You seeme to say, that where there is a
 Christian ciuill Magistrate, there the Church
 ought to expect his consent, and by his authority
 make Constitutions, and Canons: Do you then
 thinke that the Clergie, or Church-men, are
 subiect to the Ciuill Magistrate?

Ans. Yes verily do I: and so God plainly
 teacheth in his words: *Let enery soule be sub-* Rom. 13. 1
iect, &c. Whether Apostle, Prophet or Bishop. Tit. 3. 1.

Q. What is the ciuill Magistracy, or Go- 1. Pet. 2. 13
 uernment? 14. 15.

Ans. It is an ordinance of God for the
 good of men, whereby they are gouerned
 by good lawes, both Diuine and humane,

Rom. 13. 4. that publike peace may be preserved, the
 Pto. 8. 15. good maintained, the euill punished, the
 Dan. 2. 21. worship and glory of God set forth.
 Ioh. 19. 11.

Q. What is the office of the ciuill Magistrat?

Ans. The office of the supreme Magi-
 strate is to keepe and maintaine both the
 Deu. 17. 18. Tables of the morall law: and to minister
 19. right, iudgment & iustice to his subiects.
 2. Chro. 19
 6.

*Q. What is the power of the superior Ma-
 gistrats?*

Ans. In things diuine, it is limited by the
 word: but in humane things, and ciuill, it
 is wonderfull large: as namely, to com-
 mand all his subiects in matters concern-
 ing the publike good of all, or the priuate
 good of some: To compell all orders Ec-
 clestiasticall or Ciuill, to do their duties, &
 to punish the stubborne. To command the
 bodies and goods of his subiects in mat-
 ters lawfull. To exact Tribute, Custome,
 Subsidies, Taxes, Tenthes, &c. for the
 maintaining of his honour and magnifi-
 cence, and for the bearing of the publike
 charge. To make and confirme lawes for
 the ciuill policy of his Iurisdiction, and to
 define all matters and causes by the same.

Iob. 34. 18.

Eccles. 8. 3

4.

Dan. 5. 19.

*And in a word, the Ciuill supreme Magi-
 strate is in all causes, and quer all persons,*

as well Ecclesiasticall as Ciuill, supreme
Gouernour, next vnder Christ: as also in 1.Sam.15.
the examples of the good Kings of Iudah¹⁴
appeareth.

Q. What is the duty of Subjects?

Ans. The duty of subjects may be re-
ferred to these heads: 1. Reuerence, 1.Pet.2.18.
2. Obedience. 3. Pietie. 4. Faithfulnesse. Rom.13.1.
5. Thankfulnesse. Tit. 3.1,
1.Tim.2.1.
2.

Expl. One of the greatest blessings
which God hath giuen to men, is Or-
der, and Government, without which
through confusion, all things would come
to ruine: For as a Ship without a
Pilot, so is a Company, or Society, of
men, without a King, or other lawfull
Magistrate: Wherefore it was well said of
Tacitus; That it is better to haue an euill
Prince then none: And of S.Chrysostome;
It is better to haue a Tyrant, then no Go-
uernour: And y^e Scripture maketh men-
tion, that the state of the people of Israel
was neuer worse (while they were a free
people) then when they were without con-
tinual Gouernours: Yea Nature, euen in
reasonlesse & brute creatures, acknowled-
geth Order & Government, as in y^e Bees,
&c. This great benefite came from the

Lord, as all other good things.

The prime care of the Soueraigne Magistrat must be to maintaine the first Table of the Law: Kissing the Sonne, and doing homage vnto Christ: and therefore to maintaine the true worship of God, and to forbid, and utterly to extirpate, the contrary: And yet this so to be vnderstood, y^e through y^e necessity of dangerous times, he may suffer such as are superstitious, and do erre; that some Common-wealth and Religion may be had, rather then none at all. It belongs to the Prince, to see y^e the true Doctrine be taught: but to administer the same, & teach it in publique, it belongs to Ministers and Ecclesiasticall persons: It belongs to his Authority to appoint ordinary iudgements Ecclesiasticall, to maintaine Scholes, Vniuersities, &c. wherby his Bishops & Ministers may be set ouer y^e flock of Christ, & to make lawes, whereby such Pastors & Teachers, may be directed, corrected, suspended, deprined, as matters shall require. It is his Authority which may call and moderate, Prouincionall, Nationall, Generall Synods, appoint Fasts, &c. Yea, he ought to punish Hereticks, Idolaters, Blasphemers, &c.

as well as Furtherers, Teachers, &c. and to do all things which may further y^e Spirituall good of his Subjects, and to take away the contrary: For he beareth not the Sword in vaine. So Moses appointed the worship of God, & prescribed it to Aaron; Dauid disposed the Ministry of y^e Tabernacle, called a Conuocation, or Synode, for the bringing of the Arke: Salomon dedicated the Temple, deposed Abiathar: Iehoshaphat commanded the Priests and Elders to visite the Churches, and to restore y^e worship of God: As also did other good Kings of Iudah, as appeareth in their Stories, which they did not onely of Piety, but euen of Office: So also haue Christian Emperours, called Councels, moderated Controuersies of Religion; aduanced good Bishops, repressed bad, and made Lawes concerning Bishops, Ministers, & holy things for the welfare of the Church, and the glory of God: For the Magistrate is the Father of the Common-wealth, yea Esay saith: That Kings & Queens are nursing Fathers and Mothers of the Church: Constantine the Great, said: y^e the Bishops were Ouer-seers in the Church, and Hee a Bishop or Ouer-seer out of the Church.

For the Duty, or Office, of the chief Magistrate, in the maintaining the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the civill good of men belongs to the Supreme Governour.

For the power of Magistrates, See *Scriptures*, in the Answer unto *Question*, and for this they are called Gods, the Sonnes of the most High, not by Nature, but by Office and Dignity; being the Images of God, & his Deputies Royall on earth: The Ministers also of God, & whose Power it is better, and fitter, for Subjects to feare and obey, then to dispute or determine.

Eccl. 8. 3. 4.

Concerning the duties of Subjects: The first is, Reuerence; which is a godly subiection in Heart, Word, & Deed: Thinking and Judging honourably of the Magistrate, euen of the lowest: Looking not to his person, whether good or bad, but the Person he representeth which is *GOD*.

Ex. 22. 28. Speaking reuerently, Using all lowly Cer-

Act. 23. 5. Monitions: Death requires, that Subjects

1. Reg. 1. interpret the sayings and doings of the

23. 31. Magistrate to the best, and to conceale &

cover their faults, giuing feare to whom feare

peace, & honour to whom honour belongeth.

The second Duty is Obedience, to be performed by all persons, and in all things possible (the contrary whereof God com-

Eccle. 8.2.

mandeth not) though hard and vnequall, not examining what it is which is com-
manded, but being content with this, that it is commanded: And this obedience must

Mat. 22.21.

be to all Governours, to the King as Su-
perior, and to the rest appointed by him,

1. Pet. 2.13.

14.

and to these, whether Christian or Hea-
then, Good or Bad, Mercifull or Cruel,
for there is no power but of God.

Rom. 13.1.

The third is Piety, that Subjects pray
for their Governours: Yea, though they

1. Tim. 2.1.

Ier. 29. 7.

were Infidels, or Wicked: Thus did Da-
niel, Thus did the Ancient Christians for
the Heathen Emperours, for their long
life and safety, for their Issue & Offspring,
for their quiet Government; that their
Councell might be Wise and Faithfull,
their Armes Victorious, their People
Loyall, &c.

The fourth is Faithfulnesse, which re-
quireth that Subjects be quiet and peace-
able, and true-hearted in all Loyall Allea-
geance: that they be not Trayterous or
Seditious, raising, or consenting to Tu-
mults,

mults, Insurrections, Dutynies, &c. but that they reveale such things speedily, and that what they can, by all good, possible, and lawfull meanes, they do defend and keep safe, the Wealth, Life, Person, Cause, Crowne, Dignity, and family of the Supreme Magistrate, against all Opposites

2. Sam. 16. whatsoeuer; yea, with the losse of their
9. & 20. 21. owne best blood: for if we must lay
& 21. 16. 17. downe our liues for our Brethren, much
2. Reg. 11. more for our Fathers.

2-4.
1. Ioh. 3. 16. The first is Thankfulness, which is a ready and cheérfull one, which is to be shewed in a willing paying of tribute, & bearing such charges as are imposed by the King or superiour magistrate: in as much as the treasure of the King is the sinew of the common wealth, and because he watcheth

Ro. 13. 6. 7. and careth for all, and defends all: So Ioseph and Mary traueled willingly to be taxed.

Mat. 17. 27. Hea our Sauiour Christ, and Peter pay tribute; none are exempt, for if Christ and Peter, then why not their successors? And all these things, Subjects are to doe cheérfully and willingly, even to wicked

1. Pet. 2. 18. princes; not only for feare, but for conscience toward God, who accounts himselfe neglected, resisted, and opposed, when

his

his deputies are resisted, opposed, or neg^t Rom. 13.
lected.

Vse 1. First, it is the duty of Mini-
sters, toel to instruct, and to put their hea-
ters in remembrance of these things, that
they may know their dutie to their Go-
vernors, and performe allegiance accor-
dingly, wherein is a great part of the wel-
fare of the Common wealth. Tit. 3. 1.

Vse 2. Hence it appeareth that the
Pope with his limbs are the great rebels
of the world: for not onely pulling their
neckes, as Ecclesiastical persons from the
yoke of the Emperour and their Souer-
aignes; but specially for seeking to over-
rule, depose, and destroy, the kings, and
kingdomes of the earth.

Vse 3. Learne thy duty. Thy calling
is to be subject. Pray for the prosperity of
the King, his children, and dominions:
Speake not euill: but reuerente in word Jude 8.
and deed the chiefe and all under-magi-
strates; yea, thinke not an euill thought: Eccles. 10.
Beware of Sedition, by the example of 20, &c.
Corah, Absolon, Sheba &c. Obey for
conscience. Quarrell not, neither mur-
mure at the commandement, though vn-
equall & hard, if not impious to be done:
yea,

yea, if it be doubtfull, examine it not, but obey. Pay all subsidies, taxes, customs, &c. willingly, yea though it goe hard with thee, and thine, and thou be faine to borrow it. Do it of conscience, and thou shalt be the more blessed in thy substance. Remember Christ had it not when it was due, and he willingly paid: and surely, if wee must willingly pay to a Heathen, much more to a Christian, religious, mercifull, and renowned king. Draw not thy necke out of the yoke, and being able, go not about to be eased of that which is thy duty in conscience to pay. It is no part of a good subject, or of one that loneth his Prince or Common wealth, to seek to be free, or to be eased above his Equals, in a common burthen; the benefite whereof comes to himselfe. It is a thing too much practised in these dayes, to the great hindrance and damage of the Kings excellent Maiesty, the Countrey, and many particular men.

Vse. 4. Praise God, for establishing so worthy, religious, peaceable, learned, and famous a King over us; through whom we enjoy, peace, liberty, plenty, hope of succession, and the sweet comfort of our Soules,

haules, the holy Gospel. And let all true hearted subjects pray, for the safety & preservation, of the person, life, crowne, and dignity of our most gracious King, Iames by the grace of God, King of great Brittain, France, and Ireland, Defender of the Faith, &c. and in all Causes, and over all Persons, aswell Ecclesiasticall as Ciuill, within these his dominions, next and immediatly vnder Iesus Christ, supreme Governour, who is the very breath of our nostrils: that God would blesse our most vertuous M. Anne his wife; our hopefull Prince Charles; the Lady Elizabeth her Highnesse; with her renowned husband: That God would direct with wisdom and pietie, all the Honorable of his Mosteies Priuy Councell; blesse all the reuerend Fathers of the Church; that he would endue all the Nobles & Gentry of his Kings dominions, with fortitude, courage, & loyalty; and all the graue & Honorable Judges; right worshipfull Iustices, and other inferior Magistrates, with the knowledge and conscience of Equity, Justice, and Right; all the Ministers of the Word with abilitie of gifts, and conscientious care, and diligence in the Lords hartest;

harneſt; & all the Commonſ with peace-
able, loyall, and religious minds, and af-
fections: that God would hold backe the
Judgements we have deſerved; and con-
ſtinue and increaſe upon vs and our po-
ſterity his vnderſerued mercies, bodily and
ſpiritual, to his owne glory, and the tem-
porall and eternall comfort of vs all,
through our princely Patron, Ieſus Chriſt. Amen.

So be it:
Now unto the King eternall, im-
mortall, inuincible, vnto God onely wiſe,
be honour, and glory, for euer and euer,
Amen.

1. Tim. 1. 17

FINIS.

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